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#### EDITORIAL

HAWAII, otherwise the Sandwich Islands, has decided to make an exhibit at the Exposition.

WHEN the two leading political parties of a country begin to accuse each other of State-stealing, the need of a new party becomes very apparent.

PURE thoughts, chastily expressed, are pearls cast upon the river of life which flows on eternally. Low, vicious, and vulgar thoughts poison the nature which harbors them and when expressed lead to the degradation of others.

JOHN BROOKS, a cobbler of Syracuse, N. Y., has brought suit for \$2,500 against versed.

IF immortality be a fact, says Dr. Heber Newton, it must be a material fact, for we know nothing of life unclothed with organization, nor of mind apart from matter. He also believes that if he lives on after death, it is in some material organization, and thus has no confidence in any faith which is not capable of a scientific basis. Dr. Newton may be regarded as a scientific Christian, which is next door to a modern Spiritualist.

demoralization."

THE rebellion against the government and welcomed? in China appears to be spreading, and the rebels are reported to have not only the populace but the officials on their side, which makes the situation very critical for the dynasty. It is also feared that Great Britain and Russia will fall the other may think it a good scheme to form an alliance with the Mongolians. This would flead to an equipment of the Chinese army with modern weapons. which might ultimately result in an in-Russia and England.

"the wine of Caunea and Galilee had no in case of war with a naval power. snakes, no brimstone, no hell-fire in it like the wine manufactured in South Carolina." Great Scots! We are sorry, both, for a people whose religion needs reforming, and whose wine has snakes, brimstone, and hell-fire in it. O tempora, o mores!

WHILE we are very grateful to our ous helping, manifested in our increasing subscription list and their outspoken praises of THE BETTER WAY as a medium of spiritual knowledge, yet, may we not ask each of them to make us a holiday present of from one to ten new subscribers? We are putting more than be materialized. Give us a generous Hit now, friends, and we will open the selves from total destruction, which must new year grandly.

lowest minimum of cost and under the the Bible. best moral and physical surroundings. Cassadaga itself is as much a gem of natural beauty and health as are the resorts of Italy or the most favored in this country. The school should have a large patronage.

THE belief in immortality, says "Open Court" of Chicago, in an article under the caption of "Immortality and Science," is of paramount importance because it is a moral motive. It is perhaps the most powerful moral motive man has, and it is of great importance, because if a man regulates his life as if be were immortal, he will survey a larger a New York journal for calling him a field than if he limits his interests to Christian, the declaration being that the the narrow span of his own individual plaintiff lost patronage, and thus the life. In other words, the belief in imlibel. A strange anomoly that. For mortality is useful; it induces men to son," merly the situation was somewhat re- adapt themselves more fully to the great social organism of mankind; it makes their life more moral. On this account although it may be untenable as a scientific conception.

> Oн, the mighty comfort in an angelministry of our own known and loved! crape, washed in tears, as expressing our spirits' pleadings to be acknowledged

SENATOR DOLPH, of Oregon, does not believe that the time has yet arrived when it is practicable to settle all national disputes by arbitration, and that it is therefore not safe to act upon the out in regard to this matter, and one or theory that we shall never again be involved in a foreign war. Neither the history of our own country, he remarks, nor that of other nations gives promise of perpetual peace. He believes, also, that the best means of preserving an vasion westward to the regret of both bouorable peace is preparation for war. The knowledge that an adversary is prepared to resent an insult or take re-MR. SCOTT, of Newberry, S. C., in dress for a wrong will make a nation favoring the prohibition bill before the careful to avoid cause for offense. While Legislature of his State, said that he did preparation for war might make us tenso because it embraced among other scious of our rights, it would make other great reforms the "reformation of the nations more ready to accord them to us. religion of the Lord Jesus Christ." He In view of this he makes a strong plea further remarked that "the religion of for adequate coast defenses to protect the Lord Jesus Christ was going into about \$4,000,000,000 worth of property want on account of liquor," and that which would be exposed to destruction a day on which all mankind become one

A MATERIALISTIC paper thinks that in repudiating divine inspiration of the Bible, the Church abandons the only logical ground on which Christianity can stand, at the same time admitting that the Christian Church stands on a falsehood. But they need not abandon inspiration altogether. They have but to and they will not only hold their ground but be nearer the truth than ever before; for the former can be proven, while the latter can be retained as a metaphor, which it perhaps is, after all. The materialist will, of course, say, one is as bad as the other. But as we happen to know the value of the small annual subscrip- that spirits do exist, and do inspire tion into each issue. And our plans mortals to write or speak beyond their for still further improvements, await a normal capacity and knowledge of facts, larger circulation still, before they can we feel like giving our fellow-believers in immortality a hint how to save them-

to the advertisment in another column ual cause, and by eliminrating the latter But he can not be an earth-groveller and piciously under the management of that ers in immortality desire to "add to ual in order to enjoy spiritual fellowaccomplished scholar and gentleman, their belief knowledge," let them take ships. Professor H. D. Barrett, its president. It a look into Spiritualism, and we'll s now offering superior inducements warrant that they will never refor youth of both sexes, to obtain both a gret having obeyed the injunctions of liberal and a practical education at the their own book of spirit Inspiration,

> of matter which vary the manifestations of life. Even in a biological sense death tan persecutors. This age has no use involves new life. Doctors may be able for such zealous, ignorant bigots. to settle that any given body is dead quite to the satisfaction of a coroner's anything about the soul, and this is well. can be no life without love; no love without a positive and negative--in fact, no antithesis, this contrast, this compari-

In view of the many dependent children, composed of orphans, foundlings, etc., a writer in a contemporary thinks it has been proposed that we foster the that marriage-licences should be as difbelief in immortality among the masses, ficult to obtain as that of an engineerlicense, or anything in which it is necessary to prove worthiness a guarantee. THE BETTER WAY offered a similar suggestion, or one with the same principle involved, several years ago, as it may be Death closed their eyes, sealed their remembered, and it is therefore gratilips, and shut the portals of hearing fying to know that the same inspiration The loving heart ceased its pulsations has struck elsewhere as well. But the and we were bereft. Our souls put on above writer goes farther and demands restriction at the hands of the Church; PROTEST is made by the New York grief. It was the mortal house our for ministers make little or no inquiry "World" against the "sixteenth century loved ones lived in that thus folded all concerning the candidates, looking only statutes" that forbid the opening of its doors against our intercourse with to the fee in prospect. That, too, is true; theatres on Sunday, although, it adds, low them. But they live, they love, they and while a little reform in the issuing dives and disreputable variety houses and minister still. We have learned the of marriage-licences would undoubtedly the like are open. It also speaks a word in tokens of their presence. They are the lead to good, we do not agree to any defence of human rights, and says: "It same, but without mortal vestments. radical measures in the reform. Exis not the business of the State, at any They wait, and love, and serve still. tremes are always criminal because they rate, to enforce religious observance or Their presence dries the fountain of conduce crime, whether as a moral reto restrain liberty in any of its innocent tears, born of grief, and brings ladnessg form or in the shape of statute law; and tempts anything of the kind it makes ministry of loving service? Who is unfold misery by its interfering with the itself the effective minister of vice and cold, speculative, and heartless enough happiness or heart-longings of too many to despise and reject it, against the well-meaning and honest people-those whom marriage makes better, and whose upward career in the world is only incited by either love or responsibility. Let the reform continue—so far as it is possible to prevent the breeding of criminals, paupers and insane is concerned-but do not let it interfere with the happiness and progress of the world by irrational measures or fanatical helpers who are ever ready to lead to the detriment of the true issue.

"CHRISTMAS." Christmas is to the Christian world what the birth of the spirit rap in modern times is to Spiritualists. But as Christmas, so-called, is a season of love and happiness, we join in, materially and psychologically. Furthermore, it is a the past, we honor it; enjoy it; and live it as our Christian neighbors do by gift-making, sympathizing with those in need, and giving our minds a rest from business affairs. Aye, let Christmas be with God-also called love by virtue of its being a condition that constantly gives, imparts and bestows something to its loved ones.

#### COMFORT FOR ALL.

There is a democracy in the spiritual philosophy and phenomena also which commends it to every intelligent mind. It acknowledges no restrictive creed, no subscribers and readers for their gener- substitute spirit for divine inspiration caste in person or society, but is accessible to all. Its best social disclosures are in the family where the hearts of its members are attuned to love and where the personal and social life. But it will harmony, born of mutual love, obtains. The unnatural and artificial in society best and most convincing ministrations. It is a gospel, "good news," to all who receive it. Our friends are living, as we the mortal, and they prove it. It is not beds of death, witnesses to prove the sufaith, not a speculative theory, but know- periority of spiritual forces over matter ledge based upon facts. He who is and its tendency to disintegration and standingly for them who make it a religfollow if they give up the spiritual en- wise will comply with natural laws, and decay before ripeness and maturity ion.

WE call the attention of our readers | tirely. Religion is the effect of a spirit- attune himself to celestial visitations. should be ruthlessly cast down and out,

#### MEDICINE VERSUS HEALING.

Many things found in the history of past ages and ascribed to the supernatural, are finding solution in events now taking place under the strong light of Annie Besant says of life: "The whole thorough investigation. The witches of universe is a manifestation of central Cotton Mather's Puritan age, instead of life which is present in every atom of being "ducked," whipped, and hung, matter. What we speak of as a thing, would have been honored as mediums living or dead, is simply arrangements but for the stolld ignorance, superstition, and creedal bigotry of these Puri-

And yet, in a limited degree and in more limited circles, they still flourish. jury, but they don't even profess to know | Their fangs are drawn, however, by the forceps of science, and their power to I am afraid their determinations would harm stayed by the clear, cool, and thornot be satisfactory to everybody. There ough examinations being made into like phenomena. The circles of pulpit and editorial bigots are narrowing. Honest thought or consciousness without this hearts wedded to enlightened and cultivated brains, are not worshipping as devoutly at the shrine of ignorance, and denying the disclosed laws of nature and

But the old fossils are raising as much of a tumult as possible, and while disclosing their ignorance and the billious condition of their mental and moral natures, to the evident disgust of broaderminded and more candid people, they are impaling themselves as illustrations, for the future to study and analyze. These specimens of a dying age of ignorance and credulity are not confined to any specific class or profession. Drs. Bolus, Pill, and Lancet represent them in the medical profession, and appeal to the civil, law-making power to protect them as against spiritual healing forces. which are curing their patients and rob-

bing the graves of its victims. The fossils complain because the sick and dving live, contrary to orthodox standards, when they should die, legally manifestations. When the State at and joy to the soul, as of old. What a radicalism in this principle would cause new, vital, saving, healing treatment. legislators, ignorant of medicine as of disease, to protect them in their work of passing off their patients respectably.

Old medical institutions are grinding out thousands of young medical dudes yearly, armed with a parchment authorizing them to practice under the formalas and protecting them from the results of their work. The witnesses against their ignorance or their blundering, are voiceless in courts, dead and buried. And yet they died respectably and according to law, because these medicos sign a certificate to that effect. They being regular, the patient died regularly. Charge the death to God. Curative forces were ready at hand, but being irregular, according to the dictum of old schools, it was not lawful to apply them.

They might have lived, might be alive now, and God had nothing to do with childrens' day, and in remembrance of their taking off. If God had any relation whatever to the act. He suffered it to be done just the same as He suffered a murderer or murderess to put poison in the coffee-urn and kill a whole family at breakfast. Law reigns throughout the universe, and He does not interfere with the laws, to suspend them. The personal responsibility of the criminal to the law is another matter. It is a universe of compensations as well as of law, and in some time or some eternity the compensation will come.

In the meantime the old command of the great medium-healer, Jesus, to his disciples and followers, is finding a revival. Selfishness and bigotry have buried it among the rubbish of creeds, just as they have buried and obliterated many of his moral teachings touching not stay buried for ages. It is being resurrected in force, in this cyclic age. The are simply barriers erected against its spiritual is coming to the front, and with it the old spirit law and command: "Heal the sick." Queer, isn't it, that this old, practical sign and seal of discishall live after passing the tuition of pleship, the raising from sick-beds and

and speculative "mint, annise, and cumof Cassadaga University, located at from it, the body material will disin- an aspirant for celestial communings in" of no practical use to man whatever, Lilly Dale, New York. It opened aus- tegrate-die. And if our fellow-believ- at the same time. We must be spirit- should be established? But fossilized dogmatism and selfish creedalism always did, and while they retain the power, always will take such false and backward steps as will, to a wiser succeeding generation, disclose the falsity of their pretensions.

What was the first act of the medium of Nazareth after he closed his "sermon on the Mount," and opened his practical ministry? He healed a sick leper. With powder of hydrarg, pills, bolus, or ancet? No! He spoke, touched the sick man, and healed him. What was the second act? He healed the servant of a centurion, or captain of one hundred men. Did he visit the patient and administer medicine? No! He sent the psychic power of healing on the wings of his loving will and the distant sick man was cured. What was the third? He started to go to the home of a magistrate, or ruler, whose daughter, the father said, was dead. On the way a sick woman touched his garment and was healed of a terrible malady. When he arrived at the ruler's house, he saw the daughter, pronounced her not dead, took her by the hand and she was cured. Then two blind men met him. He touched their eyes and they saw. Then he met a dumb man, and obsessed, and cured him. Continuing his journey this is the connected narrative: "And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom (spiritual) and healing all manner of disease and all manner of sickness." Brethren of the Churches, why don't you take your own medicine?

Shall we proceed? The work became too great for one physical person and he chose twelve assistants. This was a part of their commission: "Heal the sick, cleanse the lepers, cast out devils," or obsessing spirits. Then he commissioned seventy others, and they went forth healers. Himself, the twelve, and the seventy spent their lives healing. At and respectably. To them death, under his last appearance, in materialized form pel peace. The Church will not welcome old, respectable forms and ministrations, after his physical death, he gave a sumis better than continued life under the mary of the spiritual forces which should follow his disciples to the end of time, And so they make their appeal before and among them this power: "They shall lay hands on the sick, and they shall recover."

> The continuation of the narrative in the subsequent book, "The Acts of the Apostles," disclose Peter healing; Paul healing, both by touch and through the handkerchiefs and other clothing of the absent sick. Some do not believe the narratives, but brethren of the Churches, you accept them as deepest truth. We ask you again, why don't you take your own medicine? Why spill the oil and wine of spiritual power, and give to the world the dregs of speculative creeds and theologies formulated by unlearned men?

> And above all, brethren, why do you deny your commission and turn all its helpful glory into an apothecary shop of poisons, and your work of making disciples through the practical application of a gosnel you proclaim emasculated of its most beneficent feature, over into the hands of men whose commission has no higher stamp than that of a so-called medical board?

For creedal convenience, to prevent the charge of being false to the great commission, the plea has been entered that these healing powers perished out of the world of discipleship with the physical lives of the apostles. It is false, for they are applied and successfully so now. But if your claim were true, it would prove that the teachings and commandments of Jesus, as recorded, were false and misleading. Nay worse than that for your faith and claims; it would prove that his ministry was only to and for that age and has no authority in this; their particular faith or no-faith : that it was local and not universal, and hence its claims over the heart and life of succeeding generations and of this age are of no force. Are you prepared to accept this logical sequence of your false premise?

Spiritualism proves the relation beween God and man through its phenomena, thus opening the way underSTANDING ARMIES AND THEIR LESSON. That war is an evil whose historic

magnitude, when relatively measured, is beyond comprehension, is freely admitted. The Christian religion was founded upon the doctrine of love and human equality of rights and their necessary results, prominent among these peace. The founder was called "The Prince of Peace." And yet for nearly 2,000 years, wars have devasted the world: furrowed earth with trenches for the burial of the dead killed in war ; made homes desolate; robed wives in the weeds of a sorrowful widowhood; created an army of helpless orphans; impoverished countries; laid an enormous burden of taxation upon industry; inflamed countless spirits with hates; excited the basest ambitions in the human breast, and forced the Christian Church and its priests, ministers, and communicants to honor the sword and the sword-bearer in every country. If there were the least dimunition in the spirit or practice of this fell enginery of evil; or if the present status of war and its opposite, peace, gave even the faintest promise of the abclition of this scourge under present or prospective, so-called Christian conditions, the world of humanity might take heart of hope. But there is no such promise, and no such hope can he born out of the night of such Churchly spirit-teachings and practice as obtain to-day. There are no indications that the world is a step nearer universal peace than it has been for centuries.

If war is ever abolished it will be by war itself, with its perfected enginery, making certain the annihilation of all armies engaged in it. Not the influence of the Churchianity of the past and the present, misuamed Christianity, but the bloody baptism of death, through the most horrible of perfected enginery, will put an end to war. There is only one other force conceivable, and that an influx of a spirit army in force from the supra-mortal realms, whose presence and power shall be so spiritually commanding over human hearts as to comfor it now antagonizes its influences and teaches its following that all such loving visitations and teachings emanate from a creedal devil, created for the purpose of frightening children into being good. They forget the logic of their confessed teacher who said: "If Satan cast out Satan, how then can his kingdom stand." If evil cast out evil, how then can evil exist?

But if, with nearly 2,000 years of experiments, the Church has not laid the foundation for ultimate peace, by abolishing caste, social, civil, religious, and political; if it still continues to sustain kingly despotism, making the heads of these despotisms the heads of its Churchly organization; providing priests for their armies and navies, to offer prayer and pronounce Christian eulogies over physical heroism, and to vote enormous sums for their sustenance; will some clear-beaded reasoner, not tinctured with credulity in the glowing rhetoric of modern prophecies of peace, make the calculation as to the probable length of time it will consume to bring the world to a condition of universal peace by following the same lines?

We are led to these reflections by an examination of the armies of nine pations of the world, for the year of 1890. These millions of unproductive machines, are held in check for slaughter by the ambitions, or hates, or national policies which control the cabinets of kings, czars, emperors, professed Christian republics, and one Moslem power. It is a table which the leaders of quarrelling sects of Christendom should study, for it ought to lead to a cessation of their proud boasting. We give the lists of the active armies of each country, and

taen particul		110-		
Nation,	Faith,	Act	ive A	Army-Men
Russia,	Greek, .			1,502,21
France,	Catholic,			1,214,850
Italy,	Catholic,			890,075
Germany, .	Catholic,			808,741
Austria,	Catholic,			834,063
Spain,	Catholic,			164,444
Turkey,	Mahomet,			150,000
Eagland, .	Protestant	<b>,</b> .		137,476
United States,	Free,			26.7: 7

Total, . 5,818,600.

THE SPIRIT AND UTILITY OF RELIGION.

A lecture delivered by J. Clegg Wright in Adelphi Hall, New York City. Reported for THE

BETTE & WAY. Any person who has studied with passionless dilligence the origin of Christianity and correctly estimated the intelwill have been wonderfully, if not painfully, struck with the close similarity of the doctrines of Christianity and the despised doctrines of paganism and idolatry. The barbarism and selfishness time destitute of moral adhesiveness. effects of religious faith and certainty, and leave behind them the whisper. well, Christianity must be but a modified form of pagan superstitution. All those great and learned minds in the Church, so familiar as they must be with speculations of pre-Christian ages, must sometimes feel straightened in their like a ghost, start upon the sphere of contemplation. To me it seems beyond belief, that a man of classical education. with a fairly balanced mind, can even line out a decided and original distinction between the religious doctrines of the Egyptians and Greeks and the early teachings of Christianity. I can invent excuses for the ignorant clergy believing in the divine origin of their faiths, but how an educated man, who has followed the footsteps of religious change and progress, can, for one moment, believe that Christianity had a different beginning from the rest of the religious and that the Christian Savior is anything more than the rest of the saviors of the world who went before, is a conumdrum to me. It may be that I do not concede enough power that education of a certain kind and interests of a certain order have silently upon their minds. True it is that every year the task becomes harder to sustain the tottering throne upon which Christianity is seated, and the waning power of the Bible as a perfect guide for human life. Christians may well view these sad circumstances with grief and unrest. The danger Christianity stands in to day is not from a revolt of the people. The people believe almost as faithfully as they ever did, but the unbelief comes from the schools. The trained mind in the pulpit and out alike see the fragile foundation upon which the whole superstructure rests. It is a great structure, it covers a great amount of ground, and, of course, it will take a long time to die, but as sure as the sun will rise to-morrow morning the effect of an historical study of the origin of the Christian religion will be to make the student see that his religions had no better origin than the rest of the re-

have been made by man. That all religious thought is the product of the man's incapacity and capacity to underhuman mind. The outlook is serious stand the character of existence. Men ganized power; before it kings quail and to the Christian mind, but it must be have shown a universal tendency to tol. faced. Biblical criticisms have made away with a verbal inspiration, and destroyed the underpinings of the Church itself, only true religion, and, therefore the only liberty, and control the fountain of The present controversy about creeds in religion which is infallibly right—believe honor.

Christianity in the sixth century did the Presbyterian Church shows the sad it or die. All the great systems of reunrest existing there. The Episcopal ligion ever known in the world have been not meet with an intellectual opposition Church is in no better condition. The persecuting religions. Christianity is from the people. Whatever the king acthe knowledge in the pulpit is too light world, yet it has written its history in court accepted with emulous enthusiasur for faith. The cry is coming that religion must be in harmony with science. my duty to treat the religion held by my bert espoused the Christian belief, de-The note seems to come from a distance down the valley yet, but the steady tramp fantile mind when kneeling at her knee, king and his people had a religion; the Their banners are floating, the war horses superstition are already being driven back. Tae artillery is thundering, the the truth and the standard of science gleam in the rainbow, over the hills are scampering the hypocritical priest, car-Tying with him his missal and his crosier, this vile pretender to divine knowl edge, this tyrant of the soul of the poor who, for all ages, has claimed power to remit sin. What a despicable objecta fallen mortal-child of folly-an officer of superstition-a commissioner of the will of heaven, abject, crouching, flying before the bursting light of natural knowledge, defeated in the stronghold of his venerable Church. The scientific teaching plants its heel on all false knowledge, sham claims of delegation, divine missions, formularies, etc., of the whole machine of priests. There let them be forever buried; man stands in need of such no longer. The game of the priest is ended. A poor game truly it has been, too. I am not unaware that for many ages the priest will have authority over the people. He can only hold on now at great odds. The scientific method has carried every fortress and takes possession of every fort. Down superstition is written on every scientific

ligious of the world.
This conviction will slowly come upon

formula.
What made Christianity come? What made any religion come at all? To answer with truth and fuluess these ponderous questions I must point the way to the answer, being found in the study

of man's mind and surroundings. maker. He is in that employment as is religion but an illusion?

much as ever. The environments of every child provoke wonder. There right before me is the world. It is before every man in much the same fashion. know of it, and by what I do not know of it. No man can look at a meadow of ligence and virtue of its first adherents. growing grass without feeling an emotion of wonder-the life in the bosom of the silent forest, the illuminated jets that sparkle in the sky, the never motionless sea, millions of diversified specimens of life, moving and feeling maof the primitive Christian character and chines, directed ardently by some purthe sublimity of his simple ethical pose. Myself and all around raise the teachings, prove that man may have the feelings of amazement, wonder, and awe. clearest ethical vision and be destitute The cause of consciousness is shrouded of power to live ideal, or be at the same in mystery. The coming and going of life, the flight of time, love, hate, joy, Such studies must break up the quieting pain, truth, selfishness, pro-creation, love of offspring, family sentiment, ambition revenge, genius. What is at the back of these qualities? Soul. And what behind a soul? A long pause No auswer to this question! Mental power can not tread the shore of the the philosophical opinions and profound transcendental darkness that meets me when I leave the path of sense. All the ancient, and verily all these modern faith, and even find a pang of unbelief, religions came up from these dark regions, suggested to the mind of man by wonder and fear. How helpless are all. How dependent upon nature. If oxygen changed into hydrogen life on earth would die. The grasshopper would die side by side with the sage. This feeling of demay bring forth, these wonderfully corimpressive question, shall I live and know anything after death of the body, in serious moments are subjects on grave. which man reflects with infinite pain. On them he tries his logic alternately. held by love and fear. Out of these prohorror at the bare contemplation of this what will it be like? What shall I tained intact? Shall I know my friends? What will be the nature of the employments there? Will pain follow pleasthere come days of woe engul.ed between days of joy? A thousand quesof another life comes into the horizon that come to me come to every other foundation upon which his system of diof religious worship is based. His theoin logical form and completeness as be is more advanced as a philosopher. What is a system of divinity but a philosophical production setting forth man's place and relations to some unknown power which the imagination suggests when the reasoning powers fail to trace all him, that all the religious of the world phenomena to their original antecedents. So that, in reality, is the product of ignorance of the new is 'yet great, but the last and the most civilized in the cepted as religion the nobles of his mother and by her instilled into my inof the great army filled with the men of and why should not I treat all religious the foremost thought can be heard, with that deference which I, in duty, priests were already in existence; prayers are praucing, the foremost columns of I claim that under some circumstances fered. Pope Gregory I., in planting that which I know to be false it would

> any man's hand. Religions die when man outgrows them.
> In years gone by nothing gave me more pleasure than to loiter in the sacred precincts of old abbeys, cloisters, churches, and cathedrals. I am thankful for one thing to the Roman Catholic Church; it fostered the building of the ulations about the nature and attributes great churches of Europe. They are of God. Christianity made few innovapoems in stones. They fill imagination with ideal forms. Heaven and hell, God and angels crowd upon the basis where bare headed you walk under the sculptured arch and lofty dome. I have lingered pensively for hours in old Westminster Abbey, where lie gathered in an immense pile England's glorious dead. Among them kings and queens whose names live in history in honor, and in infamy too often; warriors and statesmen, authors and poets in one common home mingle their dust. The abby has an atmosphere of devout repose; a som bre silence reigns in every nook befitting interpret or announce the truth of God. the final resting place of death. The tall spindling columns and delicate with awe and with religion and genius are the products of man. The Bible is of man. This is the poetry of death. If simply a human product, a human piece I apply my logic to this huge thing in of writing, no more divine than Plu-

One summer morning at suurise early in the seventles I stood on Barham Hill and looked down upon that green valley in the county of Kent, where stands and My mind is affected by it-by what I has stood for many centuries now Canterbury Cathedral. I was on my pilgrimage to the shrine of Thomas A. Beckett to pay to him my devout respects. How different would English history, and even American history for that, have read if Beckett had not been murdered-if the pope had put under England it is hardly likely that the events of the Plantagenets' reigns would have been just the same. Religion and religious characters are the supreme scassolding in the building-up of history. To this said Canterbury came St. Augustine, the monk, and planted Christianity in the time of King Ethelbert, who soon yielded faith to the Roman cross and baptised 10,000 persons in one day; he died in 604, or 608, or 614; his relics are preserved in the cathedral.

Time adds something to the perma nence and authority of illusion. A ten centuries, natural, political, and theonature which is almost irresistible in wail of human helplessness in the border between life and death and withal in hope with rosy tints and helps the for-

St. Augustine and his forty monks crossed the straits of Dover. They were an earnest lot of men sceking spiritual cesses all religious began. Utter help- honor in heathen Britain. St. Aulessness grim death, menace, despair, gustine had virtue and talent and much cunning art in religious and theodeath. Man alone in solitude or in so- logical diplomacy. He came to Britain ciety is subjected to the tyranny of this as the mouth-piece of a machine—the machine then as now, but a machine for be? Will not self-consciousness be main- enslaving the souls of men. Those poor subjects of good King Ethelbert were not much hurt by becoming Christians, for they, before that event, knew but ure? Will every rose have a thorn? Will little about the world and the classic learning of Greece and Rome. Rude in manner and uncouth in speech, clad in tions crowd my brain when the problem what the farm could produce in the form of wool roughly spun at home. Ignoof speculation. The same suggestions rant creatures, all of them, fitted to believe any new and strange superstition man, and he, for himself, shapes some sort | if only the king believed. 10,000 people of answer. Whatever it may be it is the baptised in one day. These forty monks were busy. To baptise 10,000 to-day vinity, and devotion-his absolute spirit would be quite a work. The material for baptism is not so easily collected logical system becomes more complex nowadays. 10,000 subjects could not be met with in the whole of England hardly now in the course of one whole year.

These monks were earnest men, ca pable of strong belief. The Roman Church had begun at that time its work of conquest. The field of its ambition was the world. It will not be content until the cross of Christ is planted upon every citadel on the earth. It is an orrepublics tremble even at this hour. Reerate among men no system of religion ligion is the power used to make slaves but their own. "My religion being the of the souls of men, corrupt political

direful persecutions and blood. It is and the people believed. When Ethelmocracy had not an existence. This country was supplied with churches; ought to show to the faith of my mother, and incantations to the gods were of-Christianity in Britain, took over the be wise in me for a time to permit to churches as they stood and made as few mountain tops are crowded, the sound of stand, even if I had the power to put it changes as possible in the belief and down. I have no power to put any re- ceremonies of the Church, so that the ligion down-that power is not put into people were not shocked by a great from that to which they had always been accustomed. Druidism amalgamated with Christianity, compromise after compromise was made, until the reform was universally accepted, stripped of a few mannerisms and philosophical spections on Druidism and the few that were made, what of them? Were they more true? Did they set forth God any better? Did they cover more real truth? Did God in any way present himself to man in any more miraculous or believable way? Not at all. On superstition

> has been from the beginning. the holder mental power or capacity to The votes of 10,000 bishops could not make true the Westminster confession arches high over head impress the mind of faith or the apostles' creed. They becomes a monstrous trinket and peep- tarch's lives or the history of the Gallic

the blood of the crucified Savior of the of the grasses and foliage that electricity world with awe and sincerity. There is not a bit more truth to it all than there is in the other religious of the world. They are all man-made, the product of craft, ignorance, and folly. This conclusion the Christian will read with pain. He will agree with me that all the religious of the world are of human make but his own. His own is the only true cause he has been taught; so does the Each religion has had its miracle-work ers and miracles. They stand upon testimony. If one be false they are all false, but the claims of miracle proves them all to be false.

The claim that Jesus Christ was cruci-

is evidence enough of the falsity of its could prove such a claim. Men do not dead. No man but a priest would ever Church which has stood the tempests of rest his case upon a claim which is a contradiction of nature and which in the logical, as an influence upon the religious nature of things could not have happened. The religious of the past and the poetic sublimity of its charm. It is present in this are the same that they a cold, critical nature which only sees have made claims upon the beliefs of the purpose of developing their stored superstition in religion. It is the sacred mankind that are a gross outrage on hu- up intelligence. What condition does man reason and natural knowledge, the atom require in order to bring out This is the very reason why the priest pendence, this not knowing what a day the supreme struggle for existence. It and his divine system of religion must helps many a man over the ragged edges | go before the advance of science and the relate phenomena of nature, and the of life and sometimes paints the sky of popular outcry of knowledge. Religions are the most grotesque and successful lorn traveler from the cradle to the in dark and ignorant ages. It is a matter of universal observation that the more ignorant a people are the more powerful their feelings are. Reason and tivity of all. Therefore, atoms combine intelligence are feeble-too powerless to resist the dictates of emotion and impulse. When the imagination becomes inflamed by them intellect is reduced to thing is the atom, possessing all the a state of slavery. Religions root themselves in feeling and finally feeling befear. If I live in some other world after Church of Rome-not so complete a comes the arbiter of right and duty. The crude suggestions of feeling become a divine command and the abnormal activity of a ganglion of the nervous sys

tem the voice of God. A phase of intellectual insanity becomes talent, and an abnormal development becomes the force and cause of epoch changes in thought and the organization of society. George Fox hears the command of God in his conscience. Auguste Comte finds no such authority in man. Mr. Spurgeon sees the band of God in all human affairs, but Spencer sees nothing at all but mechanical law Man with a given set of conditions and a fit organism will develop religious qualities of character. Wise men will not fight that which must of accessity be, but will try to use it, that the highest ideals of wisdom may be reached. A wise mau may not need a religion, but he can so use it as it will enable him to benefit the operations of progress and effect man's deliverance from more oppres sion and laud him in a condition of use ful freedom. The greatest man is master of himself, a sovereign kingdom, and is contented. Ambitious men use religion to gain power over another man's sovereignty. Kings, lords, and bishops are brothers of the same family and live best in the land of superstition. When a king and a priest get their heads together they form a dangerous combination and the people may fear.

Written for The Better Way. THE ATOM. ELIZA LAMBA

I want to preach a sermon to every body from this text. In thee, oh atom do I put my trust. It is not a sermon of fears and threats, but it is a sermon of hope and confidence. We have grown to be a hopeless race, we have been told so often that we were bad, that we have come to believe it to be a truth. All this is because we know so little about ourselves. We do not even know the nature of our first parents. I do not re fer to Adam and Eve when I speak of our first parents, but I do refer directly to the atoms. Let us go back to the change of religious belief and practice early history of our planet, and find our aucestors among its primitive atoms. Thinking people are beginning to wake up to the fact that the atom is the seat of life and intelligence, and that atoms combine for the purpose of developing that life and intelligence. Every atom we find in your body has lived in the various forms of mind, vegetable and animal life.

They have crept up and up, some times in one combination, sometimes in another, always developing little more of the stored-up life and intelligence, until we have the human being as a result. As proud as we are of grew, one displacing another, and so it the result, as wise and as grand as he is, yet we have not even dreamed of what No system of religion can be invested he will become. We can not even catch with greater authority of truth than the faintest glimpse of the intelligence what man can give to it. Dignities and and force that lies to day latent in the offices in the Church do not confer upon atom. We are justly elated over our recent experiments with electricity, yet how little do we know of the developments in that field alone, that will be made in the next hundred years. Why, electricity traces its origin to the atom. This great force could not free itself mineral kingdom. But when the atom had combined and disintegrated again tient, because there may be one of the show, as empty of reality as a soap bub wars. Men have made a fetich out of and again, and not until the vegetable ble. Religion is not to be reasoned up; the Rible; created a priesthood and kingdom appeared, the planet or its aur. and another drug may be in full force. In a certain sense man is a religion- on. Reason destroys illusion and what Church. They have said prayers and roundings had no electricity existing in and so the prescription may have the

escaped, and soared up into the clouds where Franklin found it. We do not have thunder-storms during the winter, be cause little or no electricity escapes through the bare trunks and limbs of trees, or through the dead leaves and reform Mulberry Street, New York, and grasses. Electricity is an offspring of the atom. Then there is another force, ditch, London, and the Brocklyn docks, at present we know little about. It is and divinely given religion. How does called animal magnetism. This force reform much that is going on in Beacon he know that every religion is false but belongs to the atom, but it finds no his yoke the political independence of his own? He believes his religion be- seenue of escape into the air until it house Square, and West End, and Brookclimbed up into the animal kingdom. Mohammedan and so does the Buddhist. It does not readily escape through the pores of the animal's skin, but through take hold of what are called the lower the finer pores upon the human body, classes, but to take hold of what are callthis subtle fluid finds its way into the world. We have not utilized this latest product of our own organism, but the time will come when we shall do so. hed and the third day came to life again Humanity is very busy just now taming electricity, the wild force of the present claim. It could not be. No evidence time. It has already been made to fetch and carry, light our cities, and warm come to life again after they have been our houses, and no one dares prophesy the limit of its usefulness. But magnetism will supercede it. The time will come when magnetism will fetch and carry our messages without the aid of wire or wood.

We have said that atoms combine for its intelligence? We reply increased activity. Everybody knows the atom possesses motion. In the mineral king dont the atomic force is slow, dull, sluggish. In the vegetable its activity is accelerated, and when we come to the animal, it is increased again, and the human being presents the greatest acto increase their activity, and intelligence is developed in proportion to the rapidity of their motion. Surely a wonderful possibilities of the perfect man.

What a study it is! It is a book where in may be found all the knowledge we may ever desire to have of the infinite It is a part of the infinite, possessing infinite wisdom and intelligence.

Written for The Better Way. PRACTICAL RELIGION.

Talmage is doing a good work-grum bling Liberalists to the contrary. But true liberality consists in baving charity for error and willingness to accept the truth from whatever source it may emanate. If we can't endorse Brother Talmage's theology we can his common sense. Following are some extracts from one of his sermous from the text, "Faith without works is dead":

I have often spoken to you about faith, but now I speak to you about works, for 'faith without works is dead." I think you will agree with me in the statement that the great want of this world is more practical religion. We want practical religion to go into all merchandise. It will supervise the labeling of goods. It will not allow a man to say that a thing was made in one factory when it was made in another. It will not allow the merchant to say that watch was manufactured in Geneva, Switzerland, when it was manufactured in Massachusetts. It will not allow the merchant to say that wine came from Madeira when it came from California. Practical religion will walk along by the store shelves and tear off the tags that make misrepresentation. It will not allow the merchant to on a tour of inspection through say that is pure coffee, when dandelion root and chicory and other ingredients sorts and was heard to mutter to hin go into it. It will not allow him to say self, "What is this donkey here age that is pure sugar, when there are in it for?" The inspector said nothing. sand and ground glass.

swing in the world it will go down the first school he sunonneed his wish to streets, and it will come to that shoe see how well punctuation was taught store and rip off the fictitious soles of "Oh, never mind that," grumbled the many a fine-looking pair of shoes, and burgomaster. "We don't care for comshow that it is paste-board sandwiched mas and such trifles." But the inspebetween the sound leather. And this tor sent a boy to the blackboard and or practical religion will go right into a dered him to write, "The burgomaste grocery store, and it will pull out the of R., says the inspector is a donkey. plug of all the adulterated sirups, and it Then he ordered him to transpose the will dump into the ash-barrel in front of comms, placing it after R., and to inser the store the cassis bark that is sold for smother one after inspector, and the boy cinnamon and the brickdust that is sold plaster of paris and bonedust and soap- trifles." stone, and it will by chemical analysis separate the one quart of Ridgewood water from the few honest drops of cow's milk, and it will throw out the live animalcules from the brown sugar.

There has been so much adulteration of articles of food that it is an amazement to me that there is a healthy man or woman in America. Heaven only knows what they put into the spices, and into the sugars, and into the butter, and into the apothecary drug. But chemical analysis and the microscope have made wonderful revelations. The Board of Health of Massachusetts analyzed a great amount of what was called pure coffee. In England there is a law that forbids the putting of alum in bread. The public authorities examined fifty-one packages of bread, and found them all guilty. The honest physician, writing a prewhen the atom was confined within the scription, does not know but that it may bring death instead of health to his pa drugs weakened by a cheaper article

wood warranted pure, from Boston, was found to have forty-one per cent. of resin and alchohol and chloroform. Society needs to be expurgated and washed, and fumigated and Christianized. We have missionary societies to Bedford Street, Philadelphia, and Shorebut there is need of an organization to Street, and Madison Square, and Rittenlyn Heights, and Brooklyn Hill. We want this practical religion not only to ed the higher classes. The trouble is that people have an idea they can do all their religion on Sunday with hymnbook, and prayer-book, and liturgy, and some of them sit in Church rolling up their eyes as though they were ready for translation, when their Sabbath is bounded on all sides by an inconsistent life, and while you are expecting to come out from under their arms the wings of an angel, there comes out from their forehead the horns of a beast. There has got to be a new departure in religion.

CHANGES IN THE SUN.

But we can not rest with the assumption that, since the sun is evidently no Mira and no Sirius, therefore it is practically an unchanging radiator, which for an indefinite period will continue to cause the earth to bloom in the beneficent effulgence of its inspiring rays. A sun may affect the welfare of its planets either through the gradual mutations which it undergoes in the course of its evolution, or through the more rapid and violent changes that characterize the stars that are ranked as variable. We have seen that most of these latter belong to the third and fourth classes but there is reason to suspect that the majority of all the stars are variable to a slight degree, and evidence of variability in the case of the sun is furnished by the phenomena of sun spots.

A spectator, viewing the sun from a distant point in space, would perceive that its brilliancy increased once in about every cleven years. These accessions of light should correspond, not with the period of fewest spots, but with those of most spots, because the energy of the sun's radiation is greatest during the spot maxima. At present a sun spot maximum is approaching and since last winter the face of the sun has frequently exhibited startling indications of the tremendous disturbances now affecting the solar globe.

Our imaginary observer in space would probably behold at the present time a very slight increase in the sun's brilliancy and this increase may go on for three or four years to come. While we iwelling upon a globe that is bathed it the sun's rays, may be unable to per ceive these variations directly, yet thei effects have long been recognized by the changes that they produce in terres trial magnetism. It is also highly prob able that a perceptible influence upor the weather is exercised by variations i solar radiation corresponding with the presence or absence of sun spots.-Th Popular Science Monthly.

VALUE OF A COMMA.

A Prussian school inspector appeared at the office of the burgomaster of a tle town to ask him to accompany schools. The burgomaster was out waited his time, and with the unwilliu When practical religion gets its full burgomaster set out on his tour. At the wrote, "The burgomaster of R., says the for cayenne pepper; and it will shake inspector, is a donkey." It is probable out the Prussian blues from the tea that the refractory official gained a new leaves, and it will sift from the flour idea of the value of "commas and such

LITERARY.

Development of Mediumship or Terrestriat Magnetism. By Abby A. Judson, Minueapolis, Minn. Press of Alfred Roper, 1891, pp. thirty-two. This is exquisitely gotten up as a holiday gift by its accomplished author, Miss Abby A. Judson. The author is a Spiritualist from both I nowledge and sound reasoning, and her heart is in its propagation because of its comfort, solace, and spiritual growth. Her recent work, Why She Became a Spiritualist," has already had a large circulation and has done a vast amount of good in enlightening creedal minds and leading honest hearts in creedal folds to the knowledge of the truth. This little gem explains her philosophy and methods of securing magnetic preparations for spiritual medismahip. It is not wholly new, but may serve to attune some seekers after harmony of nature in order that they may enjoy the great blessing of a true mediumship.

In the coming time ideas will be the given thanks, broken bread and drank a free state. It was through the pores opposite effect intended. Oil of worm- current coin .- World's Advance Thought.

Written for The Better Way STRANGE SPIRITUAL PHENOM-ENA.

In my brother's family, in Cattaraugus County, New York, is occurring some very peculiar phenomena. Never having heard of just the same before. I prove interesting to your readers. Last fall my brother, who is an invalid, was with me several weeks for medical treatment, and during that time became very much interested in our circles, Especially the stand tipping and raps were to him a great novelty, and from this source he received many convincing tests. He frequently remarked that if he could get this in his own home he would be very much gratified. Later on, after his return, I visited him and we obtained the same demonstrations. In questioning those who came, he asked if they could not produce the same after my return. The answer was "yes," Would it come for him? "No." For his wife? "No." For Ethel? (His only child, eleven years of age). "Yes." After my return home he wrote me

"The stand follows Ethel all over the house. We get many things through the tips. It is a great consolation to us."

I wrote immediately, telling him to give her a pencil and paper during the sitting, and perhaps they might get more. He did so, and now sends me an account of the strange phenomena which I started to describe. The little girl takes the pencil lightly in her hand with the point just touching the paper, and the jogging, moving, and tipping of the stand underneath, produces a peculiar kind of writing. It is quite plain and easily read. Beautiful messages from the attendant spirit friends are thus ob-

I regard this as preliminary to some more ready mode of communication, and shall watch with interest the further development. Coming as it does, in a community where little is known of Spiritualism it may have a greater significance to the cause than at first seems apparent. The great need appears to be more avenues of communication, and yet, almost ever household might throw the gates ajar and entertain angels if they would.

[We shall be pleased to hear more from this source, especially when reported by one who is so well known in our ranks as the author is, and whose contributions are everywhere welcome.-Ed.]

Reported for The BetterWay BALLOT TESTS.

At Conservatory Hall, Sunday morning, December 6th, Mrs. Ada Foye commenced a two months' engagement, opening with an invocation. Following this, the speaker gave her audience an explanation of phenomena and how to secure the best results; then came her lecture and test-seance.

Her manner of giving \*tests to the public is certainly very convincing. By request of the speaker, those that desired, wrote the name of any near spirit friend upon a small bit of paper, and folded it up closely, in a manner precluding any possibility of its being read by the medium. These were gathered by the ushers, all being thrown promiscuously into a basket, and then carried to the platform and simply turned out opon the paper. Withoutjany attempt at formality, ever, and time only could tell. Ishe simply ran her hand very hastily spirit, whose name was on the paper, was present; and as she selected one, the id spirit would at once rap either on the wall, the platform, or the table. Mrs. Foye without opening, or in any way examining the paper, then gave the name of the spirit, at the same time asking the friend, who had placed it there, to arise, and ask such questions as would identify the spirit, all of which were answered by raps. The paper without being opened in each instance, was handed to some one in the audience to be read, and in every instance the name, as announced by Mrs. Foye, was found to be correct, which was thought by many to be most remarkable, as Mrs. Poye has been in Brooklyn but once-some two years ago -and her audience, except two or three thread." persons, were entire strangers to her.

Eleven spirits answered to their names one of whom was a medium, who had only been over in spirit life eleven days, and yet manifested strongly. The raps and could be heard plainly in any part ing needle, the professor threaded in of the hall.

Mrs. Foye is advertised to be here during the months of December and will add very materially to the interest in the cause of Spiritualism.

The speaker in her opening address honest, it mattered not how skeptical punctured places. they were, if ready to acknowledge the truth, when given, but if determined only on deceiving themselves, they must expect to be treated in like manner by the spirit world. In this her first appearance, Mrs. Poye was received by a much larger audience than is usual at the morning services at this hall, and every test was fully recognized.

In moral security there is that on which the mind can rest with satisfacA MOTHER'S VISION.

It is thought by many, that a clairvoy ant condition of the human mind does, at times, actually exist; others are equally as firm in their disbelief. But the mere opinion of individuals can never either annihilate nor create thought a little account of it might Phrenology, we believe, considers clair voyance as one of our mental faculties and certainly this seems to be the case still there is a weird, and to many minds an unsolved mystery, in its workings.

It was during the late War of the Re bellion-the time of which I write. Dark clouds hung over our country. Wives wept when their husbands lest quiet homes to fight, and perhaps die, in behalf of their country's honor. Mothers were frantic with grief at parting with their boys-boys to them, still, though perhaps men in stature and years.

Farmer Adams, of Jaffrey, N. H., had two son. Harry, aged twenty, and Willie ten. Harry read with deep interest of the great conflict at the South, and of the need of more men to help win the desired victory. He saw his comrades bastening away to the battle-field, and restless longing to join them filled his heart. Finally he decided to enlist.

His parents were very sad at the thought of parting with their oldest sonperhaps never to see him again on earth, but they gave their consent, thinking it would be better for him to go as a volun-

teer, than to wait and be drafted. Many were the tears that fell upon the handkerchiefs and stockings, as they carefully packed the valise he was to carry. When he bade Willie good-bye, he whispered in his little brother's ear "Be a good boy, and take care of father and mother, if I never come back."

Willie's lip quivered, and the tears gathered in his eyes, as he answered:

"Yes, Harry, I'll try, but you know I'm not big and strong like you-oh, Harry, you must come back !"

"Of course I must, little brother," re plied the young soldier, trying to appear cheerful. Then he added, with a touch of saduess in his voice-"that is if I can."

And so Harry went to the war.

And then came the long, weary days of anxious waiting between the times of receiving tidings by letter or otherwise from the loved one bravely facing the terrible dangers abroad. Finally his regiment was ordered into battle. On the same morning his mother, in a vision. saw him on the battle-field, and saw him fall. She awoke her husband and said

"Harry is killed, I saw him fall."

"Oh, nonsense!" he replied, "you have only been dreaming."

"No," she said, positively; "I was as wide awake as I am now; I saw the men all standing in a line with their overcoats on, and I saw Harry fall."

"With their overcoats on!" repeated her husband, half amused, and trying to reason from her mind what seemed to him a foolish idea, "why, men don't go iuto battle with their overcoats on-of course you have been dreaming."

Restless and auxious the mother arose and walked the room for a time, then she sought rest in another apartment. As soon, however, as she closed her eyes, the vision was repeated.

She was now sure that her son was dead; and no argument of her friends table, behind which the speaker sat. The | could convince her that her trouble was whole forming a mixed lot of folded imaginary instead of real. Time, how-

A few days later, news from the batover the lot, asking meanwhile if the tle-field was received, and Harry's name vas found among the "missing." It was afterwards learned that his regiment had been ordered out early in the morning, and the weather being cool, the men went into battle with their overcoats on, and that Harry had been shot down and killed in the manner described by his

> Previous to entering this battle, the young man's heart was filled with a passionate longing to return to his home and friends at the North. Who can say that "coming events" do not "cast their shad ows before them?"-Monadnock Times

WONDERS OF HYPNOTISM. "Now, I know what you want. You want me sew you with a needle and

"Yes, me with a needle and thread."

Dan Brady, a young laborer, scated himself in the chair and calmly watched the hypnotist make preparations for the in each instance were loud and distinct, experiment. Taking a large-sized sew

with coarse linen fibre and then began the "sewing." First through Brady's under lip he

January, and without doubt her presence thrust the needle, and then through his tongue and then his upper lip, and then the cartilege of the tip of the nose. The thread followed the needle, but did not asked her audience to be earnest and draw a drop of blood from any of the tioners.-Ex.

> Continuing the process, Prof. Laroge drove the needle through both of Brady's ears and through his left cheek. All phic" tells of the doings of certain during the ordeal, when at times Laroge was even compelled to use a thimble in One woman, now deceased, performed order to send the needle through the remarkable cures. A young man had tough muscle, Brady sat still without cut his leg with a scythe. At once the a look of either pain or satisfaction. His farmer dipped the man's handkerchiel eyes followed the hypnotist with spathy, in the blood, and sent one of his men and when the latter was done, and his on horseback to the white witch, who head looked like a half mended garment, took the handkerchief, blessed it, and with the "basting threads" still left, he simultaneously, four miles off, the flow still sat there as calmly.

Immediately Brady's face lit up with a broad grin, "Oh, dat's good," he exclaimed joyfully, "dat's awful good. I don't see what some folks kick about being sewed fer. Dat feels great!"

"Well, if it feels good why don't you whistle? People whistle when they feel nice."

Puckering up his lips as best he could with the threads drawn through them, Dave managed to pipe a few notes of 'Home Sweet Home."

After a few other commands of like nature to Brady, all of which were obeyed ready mentioned, Laroge removed the ready open, he was evidently asleep, for self quickly and expressed great surprise at his surroundings. "You bet your sweet life," he remarked a moment afneedles through me."

The exhibition was given in the parlors of Dr. Parker, 1112 Franklin Avenue, and was conducted by Prof. Otto Laroge. Prof. Laroge is scarcely more than twenty-one years of age, and experiments in hypnotism is outside of his re gular occupation. He can not explain where or how he got his powers, but only knows that these results are to be obtained by forcing his will to master that of his patients. About fifteen ladies and gentlemen were present, nearly all of whom were more or less beneath the mesmeric sway.

"Now we'll try James Brady," remarked Laroge after Dan had taken his seat 'Come here and stand before me, James."

James advanced sheepishly from a dark corner and looked at the professor. His one or two passes before his face, Laroge exclaimed, "Why, how do you do, Happy Harry of the Salvation Army! So you are going to give us a speech to-night Are you, Happy Harry?"

James suddenly grinned in response, and began to posture with uplifted arms as the Salvationists are wont to do. "Yes, my dear brothers and sisters!"

he cried, "I've come here to talk to you about religion. I don't wanter talk of of politics. I'm goin' ter give yer a straight re-ligious discourse, I am. An' what is religion? Is it the joy you get from beer? Naw, siree! Is it ther joy yer get from whisky? Naw, sir-ee! Is it ther joy yer derive from politics or anythin' else on this earth, high, low, or not by a big plurality, my brothers and sisters. Religion is the joy---"

At this moment Prof. Laroge approached Brady from behind and placed his forefinger upon his head. The orator stopped.

"Now sing us that good old song or yours. The one that you like so much." "But I wanted to give 'em a religious

talk," objected the patient, still warmed up over his speech, "that's what I come here for, an' I'm goin' to do it. It ain't time to sing yet."

"Yes it is," replied the hypnotist, You've talked long enough. Now sing." "All right," agreed Brady. "Now I want everybody to join in the chorus. Now, one, two, three-I know I'm saved, I know I'm saved, I'm more than voice ringing out on the still night air Franklin Avenue, for it sounded more like the braying of a mule than the voice of a singer, so devoid of tune was it. He stood there flinging his arms about like flails until the adept ordered him to

Then the "eating test" was tried. Laroge brought an onion, a tallow candle, a red pepper, a cigar, and a glass half filled with castor oil to Brady, who eagerly devoured each in turn, believing them to be the edibles that the hypnotist told him. The castor oil was wine, the candle and cigar were sticks of caudy, the pepper was a fig, and the onion was an apple.

Other patients in the crowd were tried William Long ran about the carpet on all fours barking like a dog and bleating like a calf in search of its mother. Frank Lightfoot played on a broom for a banjo and believed he was extracting real music therefrom. Mrs. Heine was thrown into the cataleptic state, as was nlso W. C. Long. Long was stretch between two chairs and made the seat for three men.

Miss Nellie Moone was put into a hypnotic sleep and acted as clairvoyant, telling with unerring accuracy the description of places known only to the ques-

"WITCH"-CURE.

A correspondent of the "Daily Grawhite witches in the west of England. of blood from the cut ceased. The son

"That feels awful good, don't it?" said of a farmer was suffering from ulcera-Laroge, "did you ever feel anything so tions in the neck. First the village doctor and afterwards the principal medical man in the nearest market town tried their arts, but in vain. At last the young man went to the white witch, and within a mouth he was well. One winter during a storm, in diverting a stream which threatened to injure his house, a certain farmer took a cold, and was believed to be death-struck. He had the best medical skill, but without benefit. At length he was prevailed on to consult the white witch, and in a couple of months he was restored to health. The writer tells stories of other white witches, concluding with one who could as implicity and quickly as the ones at charm warts, break spells, cure bodily ailments, and discover stolen goods. needle and thread, placed his hand upon Oue of the writer's former tenants was a the patient's face, and ordered him to witch now dead. The village inn frewake. Though Brady's eyes were al- quently had guests come to stay there to undergo a course of "blessing" by after the professor's order he shook him- this woman. One mode of blessing was by means of kerchiefs, which the witch magnetized. In fact, she was a magnetic healer, as probably were the terwards, "I don't let nobody stick other white witches mentioned.-Two

A HAUNTED CROSSING.

A fearful accident occurred at a railroad crosing in Elmira, N. Y., on the evening of Monday, July 27th, whereby Rev. Wellington White, a missionary to China; his daughter Lillian, her friend Hattie Hastings, with a nurse girl, Susie McCartie, were instantly killed. Mrs. White and her daughters, Mary and Mabel, were terribly, perhaps fatally, injured. James Nolan, the engineer on the Erie way freight, and his fireman, Thomas McCarthy, relate a thrilling experience at this fatal crossing on a dark night recently.
"I was pulling a freight from Hornells-

ville," says Mr. Nolan, "and we were running thirty-five miles an hour when we reached this dreaded spot. The night eyes suddenly became fixed, and after was cloudy, but occasionally the moon's rays broke through the clouds and lighted the tracks ahead of us. McCarthy was busy firing the engine and as I pecred ahead into the darkness I could see the track was clear. Suddenly I observed a buggy driving up the street directly toward the tragic spot. Thinking to attract the attention of the occupants I gave several short, sharp blasts of the whistle, but still the carriage came on. By this time we had almost reached the whisky and beer, an' I don't wanter talk crossing, and, thoroughly frightened, I whistled down breaks, but it was too late, and although the engine was reversed the impetus of the heavy train forced it forward and struck the carriage square in the middle. Strange enough, there was no sound of a crash, although several forms could be seen flying in the outer the way corner? Naw, sir-ee, through the air. I looked from my cabwindow. I plainly saw the body of a little girl hurled beneath the drivingwheels of my engine, which passed over it, severing the head from the trunk, a stream of blood dyeing the rails and road-bed."

The engineer's exclamation and his danger whistle attracted the attention of McCarthy, who glancing from the opposite side of the cab, plainly saw the form of a man thrown some distance up the track. The trainmen bearing the signal, set the brakes, and the engineer and fireman hurried to the spot expecting to witness a terrible sight, but nothing could be seen. All was calm and peaceful, not a sign of anything unusual or a trace of the carriage or its occupants. The head brakeman coming forward to saved, I'm more than saved !--- " and so ascertain the cause of delay, found both on through the boisterous song. His the engineer and fireman staring at each other with blanched faces. The men must have astonished the good people on climbed back into the engine cab, and the train proceeded on its way. The engineer and fireman are firmly convinced that the crossing is haunted.

OLD TIME FACTS.

"The Old Guard," a magazine pub lished monthly during the war, in the March, 1864, number, has this to say regarding President Lincoln being a Spir-

"A contemporary says, 'the fact that the people of the United States even tolerate a president who does not blush to own that he receives instructions through spiritual mediums proves that we are a nation of the greatest fools that ever lived."

Voltaire exclaimed, "Tell me how i comes about that the Asiatic balderdash upon astrology and alchemy has gone around the world and governed it?" We are the same now, except that instead of Asiatic "balderdash" we have the African balderdash. Our alchemy is African, but, as stupidity admits of no degrees of comparison, we can only vote our age the assenine honors of other "generations of fools,' "It may not be a little mortifying to

nen of sense to know that the world is looking on and laughing to see us governed by spiritual mediums, etc."

Chauncey Burr, editor of "The Old Guard," who penned the above lines, long since passed to spirit life and has learned better now about spiritual and material governments. II. STRONG.

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PSYCHIC SCIENCE.

Hypnotism as an Adjunct-Impor tant Revelation.

GRORGE TRANSIS KITTERDOR

Spiritualism as a science is, or is destined to become, the ultimatum of all science, to be known as psychic science In the evolution of thought it is to become the retort and crucible, as it were, by which to try, weigh, and determine human knowledge and so dissipate the dross of error and the dregs of falsehoods, which are therein lodged, that mankind may be blessed with a purer philosophy, a broader and more consistent code of ethics, and consequently a more exalted and natural spiritualized religion.

As a stepping-stone to this ultimate science and which in reality was its precursor, that great discovery by Dr. Friedrich Auton Mesmer (in its infancy known as animal magnetism or mesmerism. key for our philosophy and should be regarded as an essential branch in the curriculum of every student of psychic

Forty-seven years ago mesmerism was all the rage in this country and was discussed from the rostrum, the pulpit, and by the secular and religious press with as much interest as Spiritualism is today. While the ignorant majority speered and the bigoted learned scoffed and both bigoted and ignorant orthodox clergy howled it down, a few noble and fearless advocates, whose convictions were born of a thorough investigation as to the reality of its merits and demerits. truth of the ism with an earnestness and enthusiasm truly commendable.

Among the army of demonstrators lecturers, and teachers who did yeoman service in battling for the so-called sci ence were Dr. John Boyee Dodd, who delivered a course of lectures on the sub-States, at the solicitation of a committee appointed by the joint houses, of which Daniel Webster was chairman; Dr. J. R. Buchanan, the great authropologist, Prof. Grimes, Prof. Stearns, Rev. Dr. Smith, and our late loved, honored, and revered William Denton, besides many others whose names we can not now recall. About this time a great commotion occurred in the literary and scientific world, caused by a heated controversy, brought about by the avowed public aunouncement made by no less a personage than the renowned authoress Miss Harriet Martineau, that she herself was a believer in the science, as completely restored to health after a lingering illness. Among her warmest defenders and staunchest supporters was the gifted poet, Poe, who was also a successful mesmerist, coxeut reasoner, and profound investigator.

A. Poe to various magazines and periodicals of that date. In the August number of the "Columbian Magazine," of 1845. appeared an article from his pen entitled "Mesmeric Revelation," which is so absorbingly interesting, and so agen-Mas a supplement to my former article on "Psychic Science" that I have taken the pains of copying it entire, knowing that it can not fail to be read thinking and intelligent readers of THK BETTER WAY.

"Whatever doubt may still envelop the facts are now almost universally adare your mere doubters by professionan unprofitable and disreputable tribe. There can be no more absolute waste of time than the attempt to prove, at the present day, that man, by mere exercise of will, can so impress his fellow as to cast him into an abnormal condition, whose phenomena resemble very closely those of death, or at least resemble them more nearly than they do the phenomena of any other normal condition within our cognizance; that, while in this state, the person so impressed employs only with effort, and then feebly, the external organs of sense, yet perceives, with keenly refined perception and through channels supposed unknown matters beyond the scope of the physical organs; that moreover, his intellectual faculties are wonderfully exalted and invigorated; that his sympathics with the person so impressing him are profound, and finally, that his susceptibility to the impression increases with its frequency, while in the same proportion the peculiar phenomena elicited are more extended and more pronounced.

I say that these-which are the laws of mesmerism in its general features-it would be supererogation to demoustrate, nor shall I inflict upon my readers so needless a demonstration to day. My \*asscriptions, it would be of immense advant- purpose at present is a very different one indeed. I am impelled, even in the teeth of a world of prejudice, to detail comment, the very remarkable substance THE BETTER WAY, to introduce the same into of a colloquy, occurring not many days ago between a sleep walker and myself.

> I had long been in the habit of mesmerizing the person in question (Mr. Vankirk) and the usual acute susceptibility and exaltation of the mesmeric perception had supervened. For many months he had been laboring under confirmed phthisis, the more distressing effects of which had been relieved by Wednesday, the fifteenth inst, I was summoned to his bedside.

The invalid was suffering with acute pain in the region of the heart and breathed with great difficulty, having all the ordinary symptoms of asthma In spasuis such as these he had usually the exact truth regarding all branches of found relief from the application of mustard to the nervous centers, but tonight this had been attempted in vain. As I entered his room he greeted me

with a cheerful smile, and although evidently in much bodily pain, appeared to not at all unless qualities are things." e, mentally, quite at ease.

"I sent for you to-night," he said, "not so much to administer to my bodily ailment as to satisfy me concerning certain physical impressions, which, of latehave occasioned me much anxiety and surprise. I need not tell you how sceptical I have hitherto been on the topic factor. In fact it supplies the alphabet in that very soul which I have been denying, a vague, half sentiment of its own existence. But this half sentiment it my reason had nothing to do. All attempts at logical inquiry resulted, indeed, in leaving me more sceptical than before. I had been advised to study Cousin. I studied him in his own works, as well as in those of his European and American echoes. The 'Charles Elwood' of Mr. Brownson, for example, was placed in my hands. I read it with profound attention. Throughout I found it logical, but the portions that were not merely logical were unhappily the initial arguments of the disbelieving hero upheld and demonstrated the great of the book. In the summing up it seemed evident to me that the reasoner had not even succeeded in convincing himself. His end had plainly forgotten his beginning, like the government of Trinculo. In short, I was not long in perceiving that if man is to be intellectually convinced of his own immortality ject before the congress of the United he will never be so convinced by the mere abstractions which have been so long the fashion of the moralists of England, of France, and of Germany. Abstructions may amuse and exercise, but take no hold upon the mind. Here upon earth, at least, philosophy, I am per suaded, will always in vain call upon us to look upon qualities as things. The will may assent - the soul-the intellect, "I repeat, then, that I only half felt

and never intellectually believed. But latterly there has been a certain deepening of the feeling, until it has come so nearly to resemble the acquiesence of reason that I find it difficult to distinthrough its application she had been guish between the two. I am enabled, too, plainly to trace this effect to the explain my meaning than by the hypothesis that the meameric exaltation enables me to perceive a train of convincing ratiocination, a train which, in my Quite a few prose articles on the subject abnormal existence, convinces, but

meric phenomens, does not extend, ex condition. In sleep-walking the reasoning and its conclusion—the cause and its effect-are present together. In my natural state the cause vanishing, the effect only, and perhaps only partially, remains.

"These considerations have led me to ensue from a series of well-directed with intense interest by the host of questions propounded to me while mesmerised. You have often observed the profound self-cognitance evinced by the sleep-walker the extensive knowledge rationale of mesmerism, its startling he displays upon all points relating to the mesmeric condition itself and from mitted. Of these latter those who doubt this self-cognisance may be deduced hints for the proper conduct of a cate

I consented, of course, to make this experiment. A few passes threw Mr. Vankirk in the meameric sleep. His breathing became immediately more easy and he seemed to auffer no physical uneasiness. The following conversation then ensued, V. in the dialogue representing Mr. Vankirk and P. my

P. "Are you asleep?"

V. "Yes-no; I would rather sleep more soundly."

P. (After a few more passes) "Do you sleep now?"

1'. "1'es."

P. Do you still feel a pain in your heart?"

V. "No." P. "How do you think your present

illness will result?" V. (After a long hesitation and speak

ing as if with effort) "I must die." P. "Does the idea of death afflict

V. (Very quickly) "No-no."

P. "Are you pleased with the prospect?"

If I were awake I should like to die, but now it is no matter. The mesmeric condition is so near death as to content me."

P. "I wish you would explain yourself, Mr. Vankirk."

V. "I am willing to do so, but it requires more effort than I feel able to make. You do not question me properly.

P. "What then shall I ask?"

V. "You must begin at the begin ning."

P. "The beginning! but where is the beginning?"

V. "You know that the beginning is God." [This was said in a low, fluctuamy manipulations, and on the night of ting tone and with every sign of the most profound veneration.)

P. "What then is God?" V. (Hesitating for many minutes) "I

can not tell." P. "Is not God spirit?"

V. "While I was awake I knew what you meant by 'apirit,' but now it seems only a word—such, for instance, as truth. beauty-a quality I mean,"

P. "Is not God immaterial?" V. "There is no immateriality; it is a mere word. That which is not matter is

P. "Is God then material?" V. "No." [This reply startled me

very much.)

P. "What then is he?" V. (After a long pause and mutter ingly). "I see but it is a thing difficult

to tell. (Another long pause). He is not ture, man were God." spirit, for he exists. Nor is he matter. but to-day denominated "hypnotism") of the soul's immortality. I can not as you understand it. But there are nothing; the grosser impelling the finer, the finer pervading the grosser. The atmosphere, for example, impels or electric principle permeates the atmos phere. These gradations of matter increase in rarity or fineness, until we arrive at a matter unparticled-without that man will never put off the body?" particles-indivisible one; and here the law of impulsion and permeation is less." modified. The untimate or unparticled matter not only permeates all things, but impels all things, and thus is, all things within itself. This matter is God. What men vaguely attempt to embody in the word 'thought,'is this matter in motion.'

gin of the former." V. "Yes: and I now see the confusion. of idea. Motion is the action of mindnot of thinking. The unparticled matmind. And the power of self-movement (equivalent in affect to human volition) s, in the unparticled matter, the result of its unity and omniprevalence; how, I know not, and now clearly see that I within itself, is thinking."

P. "Can you give me no more precise idea of what you term the unparticled matter?"

V. "The matters of which man is cognizant escape the senses in gradation. We have, for example, a metal, a piece of wood, a drop of water, the atmosphere, a gas, caloric, light, electricity, the luminiferous ether. Now we call all these things matter, and embrace all matter in a general definition; but in spite of measureric influence. I can not better this, there can be no two ideas more easentially distinct than that which we at tach to a metal, and that which we attach to the luminiferous ether. When we reach the latter, we feel an almost frre-

which restrains us is our conception of cept through its effect into my normal its atomic constitution; and here, even, we have to seek aid from our notion of an atom possessing an infinite minuteness, solidity, palpability, weight. Destroy the idea of the atomic constitution and we should no longer be able to regard the ether as an entity, or at least as might term it spirit. Take, now, a step beyond the luminiferous ether - conceive mailer as much more rare than the ether, as this ether is more rare than the metal, and we arrive at once (in apite of all the school dogmas) at a unique mass

at unparticled matter. For although we may admit infinite littleness in the atoms themselves, the infinitude of littleness in the apaces between them is an absurdity. There will be a point there will be a degree of rarity, at which, if the atoms are sufficiently numerous, the in terspaces must vanish and the mass ab solutely coalesce. But the consideration of the atomic construction being now taken away, the nature of the mass inevitably glides into what we conceive of spirit. It is clear, however, that it is as fully matter as before. The truth is, it is impossible to conceive spirit, since it is impossible to imagine what is not. When we flatter ourselves that we have formed its conception, we have merely deceived our understanding by the consideration of infinitely refined matter.

P. "But in all this, is there nothing of irreverence?" (I was forced to repeat this question before the sleep-walker fully comprehended my meaning).

V. "Can you say why matter should be less reverenced than mind? But you forget that the matter of which I speak is, in all respects,the very 'mind' or 'spirit of the schools, so far as it regards its high capacities, and is, moreover, the matter' of these schools at the same time. God, with all the powers attributed to spirit, is but the perfection of matter."

P. "You assert, then, that the unparticled matter, in motion, is thought?"

V. "In general, this motion is the universal thought of the universal mind. This thought creates. All created things are but the thoughts of God."

P. "You say 'in general.' "

V. "Yes. The universal mind is God, For new individualities matter is necessary."

P. "But you now speak of 'mind and matter' as do the metaphysicians."

V. "Yes-to avoid confusion. When I say 'mind,' I mean the unparticled or ultimate matter; by 'matter,' I intend all

else."
P. "You were saying that for new in

dividualities matter is necessary." V. "Ves; for mind existing unincorporate is merely God. To create individual thinking beings, it was necessary to incarnate portions of the divine mind-Thus man is individualized. Divested of corporate investure, he were God Now, the particular motion of the incarnated portions of the unparticled matter is the thought of man; as the motion of the whole is that of God."

P. "You say that divested of the body

man will be God?" V. (After much hesitation) "I could not have said this; it is an absurdity."

P. [Referring to my notes]. "You did say that 'divested of corporate inves-

V. "And this is true. Man thus divested would be God-would be uninis to be considered as a fundamental deny that there has always existed, as if gradations of matter of which man know dividualized. But he can never be thus divested-at least never will be else we must imagine an action of God returning upon itself -a purposeless and at no time amounted to conviction. With modifies the electric principle, while the futile action. Man is a creature. Creatures are thoughts of God. It is the nature of thought to be irrecoverable."

P. "I do not comprehend. You say V. "I say that he will never be bodi-

P. "Explain?"

V. "There are two bodies-the rudi mental and the complete; corresponding with the two conditions of the worm and the butterfly. What we call 'death is but the painful metamorphosis. Our P. "The metaphysicians maintain that present incarnation is progressive, prepall action is reducible to motion and statory, temporary. Our future is per thinking, and that the latter is the ori- feeted, ultimate, immortal. The ulti mate life is the full design."

P. "But of the worm's metamorphosis

we are palpably cognizant." V. "We, certainly, but not the worm ter or God, in quiescence, is (as nearly The matter of which our rudimental body as we can conceive it) what men call is composed, is within the ken of the or gans of that body; or, more distinctly, our rudimental organs are adapted to the mat ter of which are formed the rudimental body; but not to that of which the ultimate is composed. The ultimate body shall never know. But the unparticled thus escapes our rudimental senses, and matter, set in motion by a law or quality we perceive only the shell which falls in decaying from the inner form; not that inner form itself, but this inner form as well as the shell, is appreciable by those who have stready acquired the ultimate life.

> P. "You have often said that the measureric state very nearly resembles death. How in thin?"

> V. "When I say that it resembles death, I mean that it resembles the ultimate life; for the senses of my rudimental life are in abeyance, and 1 perceive external things directly, without organs, through a medium which I shall employ in the ultimate, unorganized life." P. 'Unorganized?"

V. "Yes; organs are contrivances by sistible inclination to class it with spirit which the individual is brought into of mesmerism were contributed by Edgar which, in full accordance with the mestor with nibility. The only consideration sensible relations with particular classes

and forms of matter, to the exclusion of other classes and forms. The organs of man are adapted to his rudimental condition, and to that only; his ultimate condition, being unorganized, is of unlimited apprehension in all points but one the nature of the volition or motion of the unparticled matter. You will think that some good results might matter. For want of a better word we have a distinct idea of the ultimate body by conceiving it to be entire brain. This it is not; but a conception of this nature will bring you near to a comprehension of what it is. A luminous body imparts vibration to the luminiferous ether. The vibrations generate similar ones within the retina, which again communicate similar ones to the optic nerve. The nerve conveys similar ones to the brain the brain, also, similar ones, to the unparticled matter which permeates it The motion of this latter is thought, of which perception is the first undulation. This is the mode by which the mind of the rudimental life communicates with the external world and this external world is limited through the idiosyncrasy of the organs. But in the ultimate, unorganized life the external world reaches the whole body (which is of a substance having affinity to brain, as I have said) with no other intervention, and to this ether in unison with it the whole body vibrates, setting in motion the unparticled matter which permeates it. It is to the absence of idiosyncratic organs, therefore, that we must attribute the nearly unlimited perception of the ultimate life. To rudi mental beings organs are the cages necessary to confine them until fledged."

P. "You speak of 'rudimental beings, Are there other rudimental thinking be ings than man?"

V. "The multitudinous conglomera tion of rare matter into nebulae, planets, suns, and other bodies, which are neither nebular, suns, nor planets, is for the sole purpose of supplying Arbitain for the idiosyncrasy of the organs of an infinity of rudimental beings. But for the necessity of the rudimental, prior to the ultimate life, there would have been no bodies such as these. Each of these is tenanted by a distinct variety of organic, rudimental, thinking creatures. In all, the organs vary with the features of the place tenanted. At death, or metamorphosis, these creatures, enjoying the life and cognizant of all secrets but the one, pervade at pleasure the weird domain of the infinite."

As the sleep-walker pronounced these latter words, in a feeble tone, I observed upon his countenance a singular expression, which somewhat alarmed me and induced me to awake him at once. No sooner had I done this than, with a bright amile irradiating all his features. he fell back upon his pillow and oxpired. I noticed that in less than a minute afterwards his corpse had all the stern rigidity of stone.

#### A NEEDED REFORM.

A lady of culture from Illinois, named Packard, recently called upon some of the State officials of Ohio and discussed to them the laws of the State governing the commitment and release of the insane who are confined in our several asylums. She states that her interest in this matter is because of the fact that she was falsely committed to an asylum in Illinois, because of her refusal to em | human face, representing the immortal brace the same religious belief as en spirit. It is expressive and artistic, and tertained by her husband. Reing cog- one the wearer may be justly proud of. missut of her annity, she made strengous efforts to secure her release, but there appeared no escape, since the laws under which she was confined were similar to those of Ohio. Finally she was released and her husband immediately departed with what wealth they had secured. Since then she has devoted herself to securing a modification of the laws governing this matter, and in that she has been successful in several States. Besides the points as the discretionary powers of superintendents in the discharge of patients and the absence of any provision for a hearing atter comitment. Mrs. Packard called attention to the supervision of all letters written by inmates. The fact that the superintendents supervise correspondence prevents any one confined in the asylum through the scheme of designing persons from getting their case before the public. The mail, she thinks. should be collected from all the institutions by the general Government, and insists that a large number of same people are annually confined in the various anylums, through compliancies concocted by relatives or alleged friends. Can it be possible that the laws and regulations that governed the Roman Inquisition are in force to day in free America, and that when once a person is immerced in one of our anylums and branded "insane." there is no mode of release, excepting through the whims of those whose in tereests confined them there? It would be well for our "State Board of Charities." which has done so much for the amelioration of the unfortunate, to look into our anylums and learn the true facts in the case. - Manonie Chroniele.

Dallatroduce the paper to your neighbor. Ald us in the grand work in which we are engaged. THE BUTTHE WAR IS to be a great agent for doing good everywhere. Iwas the sample copy that reaches you to some acqualutance in order to spread the good news.

BU No STAMPS taken in payment for eithe subscriptions, advertisements, or books.

Contributions accepted: K. H., A. P. T., F. E. C., O. W. H., A. H., J. A. S. M .- Yes, will be pleased to have more of the same. Thanks for complimentary A most excellent article on a popular ubject from the fluent pen of brother A. Hammond will appear sometime during January. One of our correspondents asks if he Seybert Commission has ever made full report of their investigations into spiritualism. No, it never has, Authentic accounts of phenomena, recording tests that add to the testimony of Spiritualism, are respectfully solicited from willing contributors. Subscribers desiring to have their paper sent to a new address must also state from which place. When giving new address also give name of county. The Union Society Lyceum, under direction of Mrs. Ross, will repeat last year's Christmas Cantata at G. A. R. Hall on next Wednesday evening, to which all the friends are invited. Bring your children. It will be interesting for them,

We are pained to learn that Mr. C. G. Helleberg, of Mount Auburn, is confined to his bed by La Grippe. Being quite advanced in years, a little aympathy would materially add to his restoration, which we hope is near at hand. Mr. Helleberg, as it is well known here, is

the author of a number of works on Spiritualism. "The Safe Side," a theistic refutation of the divinity of Christ, by Richard M. Mitchell, is a book which is highly recommended by both Christian and secular papers, as well as by students in Spiritualism, An advertisement referring to the same, giving an idea of its con-

tents, may be found in another column. General C. H. Sargent, a well-known and much-liked Spiritualist of this city, ias passed to the great beyond, where he will meet the many friends he has been so auxiously longing to see, as those who know him can affirm. General Sargent was a genial soul and earnest and honest in all he said or did; and was undoubtedly prepared to go,

Being addressed as "Mr," Edwin Arold, the author of "The Light of Asia" became indignant and returned a packave addressed to him to the sender with the "Mr." stricken out and "Sir" written over it. This happened at the Ciucinnati post-office and will stand recorded against the great poet as an instance of Linglish modesty-not that of genius.

The "Sunflower Badge," which has recently been introduced by C. D. Haines, of 24 Front Street, Rochester, N. Y., writes Mr. Hudson Tuttle in a contemporary, is free from the objections that were found in Spiritualist badges, heretofore offered the public. This one is not costly it is beautiful, and conveys a volume of symbolic meaning. It is brilliant white enamel on gold. The enamel represents a sunflower, which always turns toward the sun as the human mind turns toward truth. Its petals represent the cardinal principles and virtues of the spirit. Its central disc is that of the sun, emblem of truth, love, and wisdom. On its surface is a It can be worn as a badge a brooch, or a charm. It is too apparent to require illustration, how valuable this badge would become were every one who believes in Spiritualism to wear it. It would be a bond in the absence of organization, uniting all who believed. It would be a talisman to break the ice and make strangers friends and brothers, for there is nothing which so unites and brings fraternal regard with its warmth to the heart as being engaged in a common cause with a great purpose.

THE CRANES OF IBYCUS.

The well-known story of the Cranes of Ibyous is paralleled by one which is told of a hanging which took place at New London, Conn., many years ago. The murderer who was bauged was known to have had an accomplice in his crime, but no hint could be had of the identity of the other guilty party. Just before the execution took place (for it was a public one; a stranger came up hurriedly to the gallows and said to the culprit who was about to be hanged good-bye, Dennis, don't blame me!" By these words suspicion was directed toward the utterer, and soon after he was arrested, and in due time was convicted and executed for complicity in the same crime for which poor Dennis had already auffered the penalty of death. Notes and Queries.

There is more catarth in this section of the country than a'll the other diseases put to-gether, and until the last few years was supused to be incurable. For a great many years doctors pronounced it a local disease, and prescribed local remedies, and by constantly failing to cure with local treatment, pronounced it incurable. Science has proven catairle to be a constitutional disease, and, therefore, requires constitutional treatment. Hall's Caterrh Cure, manufactured by P. J. Cheney & Co., Toledo, thio, is the only constitutional market. It is taken internally in doses from en drups to a tempoonful. upon the blood and mucous surfaces of the system. They offer one hundred dollars for any case it fails to cure. Bend for the circulars and testimonisle. Address

P. J. CHRHEY & Co., Toledo, O.

mar and by Drugglets, 75c.

#### Correspondence.

Cincinnati. O.

The Sunday services at G. A. R. Hall-where the Union Society meets, and for whom the Hon. Sidney Dean is lecturing-were conducted after the usual program: Instrumental music congregational singing, recitation, invocation

Mr. Dean began his part of the service with an interesting lesson on the teachings of Paul, taking for his text: "But some will say, how are the dead raised," etc.

The lecture per se was on the Socratesian aphorism, "Man, know thyself."—Conscious life. Mr. Dean began, seems to be enveloped in mystery. Our mental horizon is never freed from it; though in the realm of knowledge there are no mysteries. But if the finite mind is limited, we shall never know everything. All of us may comprehend a part as individuals, but this is as variable in individuals as the latter are limited. It is a mistake to suppose that the highest scholastic training carries with it the highest knowledge. A simple farmer is of-ten a better weather-prophet than a maker of almanaes. He notes the approach of fine weather by the manner in which the spiders apread their nets. But the motive which causes this is a mystery to him. We are constantly brough: into contact with the mysterious, and men have in consequence established faith. The spider, however, has no faith, but knowledge instead. So we find it in human life. The b est are often the wisest-have the most knowlmeans of knowing because they live more in the heart or intuitional sense. Intellectual cul-ture is too frequently troubled with human pride or vanity, while the heavily freighted soul is modest and freed from pedantic weakness, and thus receptive to truth. It is the empty-headed and empty-hearted who know it all. The thoroughly trained nature is he who knows himself, and such is the better balauced. Self-knowledge is among the greatest of human acquisitions. Nothing else can compare with it. The nature thus developed clothes It-self almost unconsciously with the garb of immortality. The empty prattle of the Agnostic or Materialist does not disturb his serenity. With him the moral horizon has as much an existence as the physical. Such feel immortality and thus know of it. They are the sensitives whose souls are attuned to spiritual harmony— living in the immortal land and thus knowing the language of the spiritual. They are unconscious critics, sensing the harmonies of true philosophy and voicing them to their own the world. Their opinion is as solid coin, and we have need of more such Soul-Spiritualists to-day.-The rest of the lecture was in accord with the foregoing, and riveted the attention of the audience from beginning to end. At its close

Mr. Dean read an interesting spirit message

which was highly appreciated.

The evening lecture was on "Future Lega-cies," spiritually understood. To the thinking mind, said Mr. Dean, three questions claim se-rious consideration. First: what man takes with him into the future life; second; what legacies does he leave behind, and third; what will be his future relations to these legacies. This made a fine text for an interesting diser then went on to show that man entered spirit it e empty handed, as far as the material was concerned, but not spiritually speaking, though the legicies were not always of a good surroundings—and thus not previously damn-ed as certain theology teaches—but possessing the germ wherewith to build character. On this he hopes to become happy, or saved, as the could be given if time permitted. Now for the relation of these legacies on our future. Even the old Bible says something concerning it and ment. Fraternally, Doctor. which contains a whole book of spiritualistic philosophy. Does it not say, "And their works do follow them !"-This answers the question. A ministering mortal here, a ministering spirit there, and man has the choice in his grasp. Then the speaker closed with a word-pic use of future relation and loves which was grand in the extreme, sending out with it an influence that was thrilling to the outer senses and benignant to the soul consciousness.

Mrs Kibby closed with spirit-teats and pry with marked attention by those interested in the phenomena of Spiritualism, and the acknowledgment of those receiving them seemed to have a gratifying and happy effect on the medium. Mrs. Kibby will serve again next Sunday evening

The Ladies' Ald Society, auxiliary to the tinion Society of Spiritualists of this city, is doing a grand and noble work. The ladies cugaged, both in the direction and in the helpful nistration of the details, are among the best in our city. They plan wisely and execute successfully. They are already the right arm and hand of the society, and their influence, like their beneficent labors, is appreciated and honored, not by the society alone, but by hundreds who are the participants of their service. Evety lady member of the Union Society and all who are members of its congregation should join the Ladies' Aid. She will have a cordial It is not business alone that fills the all too brief hours of the Wednesday afternoon meetings. The call "from labor to re-freshments" creates a sesson of rich spiritual enjoyment. The social nature is cultivated spirit circle formed, the mediums voice greetings from the augel world, and the parting hour comes all too soon. Ladies of the tinjo Society and congregation you do not know what you miss by absence.

Haud in you name to the efficient and genial president, Mrs. McCracken, or to the lady secretary, or to any of the lady officers, who will give you a graceful and hearty welcome.

At the weekly meeting of the Ladies' Aid of

SARAH J. JENNINGS, Rec. Sec'y.

THE PSYCHIC RESEARCH SOCIETY. The meeting on December 13th was very well attended, every seat in the hall being occupied. Mrs. Sagmaster occupied the rostrum during the entire alternoop, and, although she, on the Sunday previous, acquitted, herself with great credit, her address of that day was no comparison to her last Sunday's address. She fairly astonished her listeners by her eloquence and delivery, and held them spellbound with admination during the whole afternoon. To a number of strangers present good and satis factory tests were given by her.

Active preparations are being made for the complementary ball on next Thursday evening, 17th inst. All are cordially invited to be present, as a good attendance is desired.

New York, N. Y. Mrs. Annie Besant made her bow before ar audience of at least one thousand persons at Chickering Hall, on Sunday evening. Novem ber 30th, her subject being "Madame Blavatsky and Reincarnation." Mrs. Besant is an earnest honest, forcible speaker, whose life apparent ly is devoted to the work in which she is en gaged, and her earnestness and pleasant and agreeable style impresses her audience favora-bly. Without preliminaries she started off by claiming that all students of history recognized the fact of the existence of a brotherhood who occupied the position of teachers, and whose accumulated wisdom and knowledge was dealt out to the world as the world was capable of receiving it. Madame Blavatsky occupied edge because they are the best observers. In of receiving it, Madam Blavatsky occupied fact, those who suffer most, have a better the position of messenger to the brotherhood her work being done during the closing quar-ter of the century in which she lived. All these messengers and teachers have been denounced as charlatans and deceivers by the people of the age in which they lived, and it seems to require the succeeding three-quarters of a cen tury for the people to assimilate and under stand that which had been given them during the preceding quarter. Viewing the life-history of Madame Blavat sky from the standpoint of some of her critics

who charge her with being a mere charlatan and adventuress, it would seem to have been a use less waste of time and energy-a sacrifice to a barren idea, which at best could result in noth ing better than cheap notoriety, while, on the contrary, if we accept her as a messenger dispensing to the world the knowledge obtained through a most untiring, industrious, self-sacrificing, studious life, her work rises before us in all its grandeur and magnitude as a blessing to humanity. The speaker claimed to have been brought into association with Madame philosophy and voicing them to take our been brought to soll souls. They are intuitively wise; and in their lives are found the mysterics that enlighten for publication her book, "The Secret Doctrine," and through interest in the author sought her acquaintance, was introduced and received by her in 1889, and from that time until her death was constantly associated with, and now spoke of her not from a com-mon rumor, but from actual knowledge. If she was an impostor she was a clever one. She came of a family of great wealth, closely connected with the royal family of Russia, and the speaker claimed to know of the remittances from the father of Madame Diavatsky to her. thereby proving that she was not only not an adventuress, but that she was not compelled to endure the hardship-suffering and con tumely-she was constantly enduring, ex course, as the reader may surmise. The speak -; cept to fulfill her duty to humanity as she understood it. Her last shilling had been given in charity, secretly, and at times, when she was suffering for the necessaries of life. There are some weapons of warfare that are fair to use, but quality. He presented the fact that man is there are others which soit the hands of those born without moral character and thus not rewho handle them, and it would seem at least sponsible until he becomes conscious of his justice for her traducers to avail themselves of the facts before passing judgment.

The speaker claimed that the doctrine of reincarnation had gotten beyond its swaddlingclothes. It was no more a laughing stock, but Church denominates it. We know that his had permeated the literature of the day; was future life is dependent on this, and he begins fast creeping into your popular lectures, and where he leaves off here. But neither does he sithout it there would be no justice in life rise to eminence there until he has attained it. Look at your children with the same opporby self exertion. Thus man may begin here and junities, the same advantages-where can you determine his future beforehand, by building find two in the same family alike. From the a moral character that surpasses all other legacies known to the material world. This is xxpressed in the spirit body which is born of the
ish instincts be eliminated and moulded into a soul and the spirit of matter. It is the resur-rection body of the Scriptures—that in which real you that does not perish with the body. Christ was seen after his burial obsequies. In Your thought-images are your real character like manner we may leave a record behind in your next lucarnation. Every thought that which either brings us future happiness or is noble or bise has its tendency to elevate of misery—according to the effect it has on oursclres or our morial friends. These, too, are
legacies which have as solid a foundation as
stone structures in their greatest solidity. Then come our children in whom legacies are ality. You have your destity, and to the ex-We must also guard against errors tent of your influence the destiny of the com here. Better no children than illi born: and on munity in which you live in your own hands, which, the lecturer remarked, an extra chapter Let your thoughts be what they should be, and

> The lectures at Adelphi Hall have been progressing with great success, with W. J. Colvill as the morning speaker, and Mr. J. W. Fletcher as the regular lecturer for the afternoon an evening sessions. There has been a constant increase of attendance, many who are entirely remarkable tests or the persuasive eloquence of the speaker.

Sunday afternoon, December 6th, there was a large attendance. Mr. Pletcher took for his subject "Relation of Spiritualism to so-called religion," in the course of which he said : As the world stands, politics, finance, art, and religion each occupy a distinctive sphere, and few think of applying their religion to either their politics or business life. You say to the hard, despotic Christian landlord, who is grinding down the poor to get their last penny, you are inconsistent with what you profess. Your Savior taught "sell that which thou hast and give to the poor," and he will reply.I never mix my religion with my business. The Christian mind sees no irreverence in preaching about the fatherhood of God on Sunday and completely ignor ing the brotherhood of man all the other of the week. There are certain principles of honesty, truth, and justice that are the founda-tion of all religions, all character, all true life these are the fundamentals of Spiritualism. And the purpose of Spiritualism is to show that these are to be applied to every department of life if the higher type of manhood !

After prolonged applause Mrs. M. E. Wililams was introduced and took up the same line was "a dreamer born." In two of his earlier of thought in an impressive manner, insist novels he portrays the prime minister that he ing at the same time that Spiritualism should be made the great harmonizer, since It demon-strated the "good in all." Mr. Fletcher then gave a remarkably clear psychometric scance. Searly every test was given to total strangers, and quickly recognized.

In the evening, despite the fact that the admission was \$1, the large hall was quite filled by an audience anxious to witness materializations, through Mrs. Williams' mediumthe Union Society on the 9th inst., the usual number of ladies and gentlemen surrounded business was transacted, though several of the it, and for two hours there was a succession of regular attendants were absent on secount of appearances in materialized forms that were sickness. A welcome visitor at the meeting recognized by the different persons in the suwas the Hon. Sidney Dean, who expressed his dience; often there were two and three at a

which will be revealed at the entertainment | sant, and now come to prove the possibility of return. The interest throughout the entire evening was intense, and the large audience filed out into the night discussing what they had witnessed. The anonymous letter-writer, who lives in Brooklyn and does business in New York, notified all the reporters to

be sure and be present, as something "unex-pected," not on the bills, would surely hap-pen. But his meanderings, inside and outside of Spiritualiam, have thus far been so unimportant that he only excites a passing mention until possibly he is legally dealt with.

afternoon and evening, and will continue for a long time to come, throughout the season. A. E. Willis, Sec'y.

Mrs. M. E. Williams, 232 West Forty-sixth street, gave a very successful public materist-ising scance from the platform at Adelphi Hall, audience of 140 persons. Upon being intro-duced Mrs. Williams, after a few words in furthe platform some ten feet from the proscen-ium, with a space of several feet all around it. Eight persons were seated upon the platform, Eight persons were seated upon the platform, day evening at the same place.

The following articles of Association were favored. Hence what we state is not doubtful, favored. Hence what we state is not doubtful, but the result of careful observation. The light at the time was sufficient to distinguish writing on the tablet which we held. With ized male and femate forms came from the cab-luct, varying in size and make up. Some apwriter was called to the cabinet by an old after decided by the society.

CONSTITUTIO further identify himself by referring to matters that were entirely personal and to our cer-tain knowledge unknown to the medium. A number of auditors, were called to the cabinet and greeted by spirits whom they recognized.

The seauce was a success, and it is satisfactory to know that popular sentiment has grown to a condition that enables the spirit world to give such manifestations. Yours,

Brooklyn, N. Y.

The Brooklyn Progressive Conference opened its meeting at 8 o'clock sharp on Saturday. December 5th with President Rogart in the chair, his health having improved so as to enable him to fill his place with his accustomed

The first speaker of the evening, Mrs. Gridley, took for her subject "The unity of Splr-itualists and spiritual work," declaring that we never needed more unity of forces than at the present time; for whatever might be the cause of apathy, or lack of interest in all the movements of the present era, we certainly had the assurance of the co-operation of the spirit world, as they are attempting to satisfy the needs of every one who may ask the question, what is the reality of the future or life after death? Many are the instruments through whom the spirit world tries to communicate, both on the platform and in private. If we will only be just, only be truthful, to us, the spirit world will be only too glad to help us, and lead us out of darkness into light.

Mrs. Lucie J. Weiler, president of the Home Auxiliary, made a few very timely remarks, asking for the unity of forces in the confer ence for our coming fair on December 17th, 18th and 19th.

though laboring under a very severe headache, made a few pleasant remarks, and gave some very good tests, most of which were recog-

Mrs. Perkins, succeeding Mrs. Crail, made some very complimentary remarks regarding the ladies of the Home Auxiliary and the grand and noble work they were doing. Mrs. Perkins having come from the Pacific to the Atlantic coast, certainly had some ideas regarding the inner workings of the spiritual societies, and could not help but say she was delighted to meet so many earnest, hard-working women while attending the meeting of the Home Auxiliary. Giving up to her control Mrs. Perkins gave some very remarkable tests all of which were recognized.

Mrs. Worrel spoke very interestingly on the various conditions, not alone among the people in common in the audience, but also the conditions of mediums, and in touching upon me diums and mediumship, spoke in her own be half, of what she considered the right way and the wrong way of doing At the close she gave various interesting and astonishing tests.

W. C. Bowen writes: "I desire, with your draw completely and wholly my endorsement of the alleged crucial sealed letter tests, a brief ecount of which was published in THE BETTER

Minneapolis, Minn.

Miss Abby Judson addressed a meeting of spiritualists at the Lodge Parlors recently on "Jewish Prime Ministers," refering particularly to Joseph, Daniel, and Benconsfield. She said is substance

Those three men belong to a race both practi cal and imaginative. While virile in worldly matters they are susceptible to spirit influence Each of these men held the highest position not hereditary, in the nation in which he lived. In the seventeenth century B. C , Egypt led the world; in the sixth century B. C., Baby lon, whether capital of Babylonia or Persia, was head of the known world; and England, under Victorian rule, may be conceded to lead the nations. Joseph and Daniel rose to premier ships from captivity; while D Israeli, though rich and son of a literary father, was handi capped by belonging to a despised race,

When asicep the spirit body of both loseph and Daniel was nearly separated from their physical body, and great spirits disclosed the future to them in visions. When a boy Joseph's ireams foretold his advancement; and when in prison he foretold the near future. He in erpreted the dreams of Pharaoh; and, by rare executive ability, enved the abundant crops for the vents of familie. Daniel a visions were of a more exalted character. He foretold the fall of Babylouis, the four successive dominant kingdoms and the coming of the great Nazarene. D'Israeli though environed by practical Angle-Saxons novels he portrays the prime minister that he was to be. In boyhood he foresaw his own greatness, and with sure prescience he worked to that end. To executive ability he added the imagination of his race. At the Berlin confer ence he astonished the world by his fertile con ceptions, and added the diadem of an empres to the crown of England's queen. The continuance of the Jewish race depends upon its in herent virility; and we shall see it become yet more prominent, as prejudice fades away it the light of human brotherhood.

Mrs. C. D. Pruden, a prominent medium in

larger hall. The class of people who are at tracted to her are a thinking class, such as theologians, doctors, lawyers, business men, who are tired of the old orthodox creeds. Mrs. Pruden is heart and soul in the work, confining herself strictly to the truths of Modern Spir-itualism. After speaking for one hour she im-mediately begins to give tests, which occupies about an hour and a half. When we consider the four short years she has been engaged in the work we must acknowledge that she is deserving of the highest praise. Many new con neutring only exceeds partial that.

Next Sanday Mr. Fletcher will appear both her, and we hope to see her on the platform GFO. E. TRACY.

Jamestown, N. Y

Pursuant to a call through the duly papers i goodly numbers of interested persons sasem-bled at the residence of Mrs. Samuel Butler, 344 Rast Pourth Street, Sunday evening, and perfected an organization to be known as the First Spiritual Society of Jamestown. Much enthusiasm was manifested and a lively inter ther explanation, took her seat in the cabinet, entitudium was manifested and a lively interwhich consisted of a light wood frame, covered with dark-red musilu, and which was placed on softing all the movement taken by all present. Correspondence will at once be opened with noted with dark-red musilu, and which was placed on softing all the properties. Solvituallatic and Liberal angulers with a view of having a number of public lectures during the winter. The society will meet next Sun-

adopted:

The society shall be known as the First Spir-itual Society of Jamedown.

The object of this society: The study, inves peared in illuminated garments, making a both here and hereafter; and also to create a fund to be used for the maintaining of public forms appeared at one and the same time. The

CONSTITUTION

CONSTITUTION.

Art. 1. The officers of this society shall consist of a president, vice-president, secretary, treasurer, and corresponding secretary, who, together, shall constitute the executive board.

Art. 3. Officers shall be elected to serve one year or until their successors are elected.

Art. 3. The Executive Board shall have power to call all meetings, select the time and place for the same, secure needed speakers and perform such other duties as the society shall require of it.

Art. 4. The duties of the president, secretaries and treasurer shall be the same as pertain to those offices in similar organizations.

Art. 5. These articles may be amended by a two-thirds majority of the members present at any annual or special meeting called for the purpose, due notice having been previously given.

given.

Art. 6. Any person can become a member of this society by subscribing his or her name to the foregoing articles.

The following officers were elected: Presi dent, E. W. Sprague, 341 East Fifth Street; Vice-president, H. W. Wutson, 543 East Second Street; Corresponding Secretary, Clara Waton, 543 East Second Street; Secretary-Treasurer, A. C. Adams, 26 Rathbone Street.

Cleveland, O.

Since my last communication I have been filling engagement at Dayton, O., Albany, N. V. and Hartford, Conn., and have just commenced a month's engagements for the First Society here. In all the societies I have served I found earnest workers and true, noble hearts doing double duty for the cause of spiritual progress, and although there are but fewiwho have the moral courage to avow themselves stretch out our hands and open the doors of Spiritualists and assist in the promulgation of our hearts to receive the intelligence coming its truths, the great work goes on and may be felt as an elevating factor in all the vital is sues of the day, leveling old forms and belief to meet the growing demands of the new.

The Children's Progressive Lyceum here is in a flourishing condition, and is soon to celebrate its twenty-sixth aniversary. The growth and prosperity of this lyceum is a great credt to its leading members, and, especially, to Brother Thomas Lees and his sister, who never flag in their interest for it.

My initial meeting on the 6th was well attended by a representative class notwithstand ing the inclemency of the weather. THE BET TER WAY is sold at the hall Sunday and finds its way into the hearts and homes of many, and is the delight of all true Spiritualists. I am the guest of my old-time friend, the Bene dicts, at whose hospitable board some of the best workers of our cause have been enter tained and found sheller. The BETTER WAY comes regularly to their reading table, and among others is a welcome visitant.

Yours truly, BISHOP A. BEALS.

Pittsburg, Pa.
This is my first visit in the city of smoke. am fortunate in having the conditions ripened for spiritual work by the inspirations of Jennie B. Hagan-Jackson, who occupied the platform ere last month. She is a great favorite here as elsewhere. From expressions I hear they SARA E. HERVEY, M. D., can hardly say enough to satisfy the enthusiastic feeling she awakened. Crowded houses greeted her and warm hearts glowed with delight under her fine inspirations. She leaves a good feeling and harmofilous atmosphere for those who follow her. They not only esteem and admire her but love her. The pily is that societies rob themselves of half the value of her ministrations by the chronic habit of chapging speakers every month. They only fairly get to realize the treasure they have, and get their friends interested to come out and hear the famous improvisatrice, when she is off for some other field; and the next one that follows may tame their enthusiasm so that they half forget the place she left with them, and shake all the poetry out of them. But they feel the great work she did for the society and the cause dur ing the short month of her stay can haraly be

overestimated. Yours for the cause, LYMAN C. HOWR.

Dayton, O. We have had a glorious time here the past week. Mr. Hugh R. Moore, the trumpet and date-writing medium, was with us, and gave a circle on Monday night at my house to ten of our business men here. "Pansy," Mr. Moore's little Indian guide, and Mr. Joe Holliday did their very best, getting every one so interested in the cause of truth that they wanted to sit until morning. It was 12 o'clock when the seance closed. Mr. Moore has done a great deal of good during his short stay with us, and we are looking for his return the latter part of this month. Mr. Moore is a fine medium, and most of his seances are in the light, thus be ing able to see the trumpet moving about Yours, WARREN SHAW, Ex-pres't., F. S. S.

Meadville, Pa. Hon. A. B. Prench spoke to one of the large est and most appreciative audiences at the Unitarian Church here on last Sunday evening and was followed throughout an hour's ele quent discourse with the closest and most mer ited attention. He spoke on the evidence of immortality, based upon hope, incompleteness of our work, the desire for a further completion of the same in the next sphere. He vividly con trasted the testimony of living facts to tye bar ren claims of the materialistic philosophy, and showed that the testimony of all people, of all nges, of all climes had historical facts to substautiate the claims of to-day. A more extended report will appear later.

THE BRITER WAY being the chespest Spirit uallst paper published and the avenue for the out city, who has been speaking at 230 Second Avenue, South, for the past three years, is meeting with excellent success; and if her conappreciation of our work and gave kindly time. Madame Blavatsky apeared, and said gregation keeps on increasing in the future as circle. It will be sent on trial three months for counsel. A surprise is in atore for New Year that she had just left her co-worker, Mrs. Reit has to the past, she will be obliged to get a scents.

## THE SAFE SIDE.

A THEISTIC REFUTATION OF THE DIVINITY OF CHRIST.

BY RICHARD M. MITCHELL.

It is a theory with churchmen that the divinity of Christ, and the system entailed upon it, has met and overcome the works of vas's numbers of unbelieving writers. But a slight review of the past 1,400 years will show that until secontily a condition existed that made the publication and circulation of such works an impossibility. The endless contentions over that subject have all been upon questions within their own system. They have misken much of their own loud noise for that of enemies that did not exist. The very little that has been written within the last no years has been quite successfully suppressed, and even now looks limited to ideas that are supported by the defication of credulity, are sold under great difficulties. Those outside the Christian system, and concequently outside the haze of the inherited ideas that envelop it, will find that a knowledge of human nature throws a flood of light upon the origin of that religion in the time of Christ, and upon the motives that actuated his adherents. The whole is more a study of the mind than a study of religion.

The assertion that Christ was the bon of God enforced an explanation of the phenomenon of his birth and the reason for his coming. Christian doctrines are based upon these explanations and these unavoidable logical conclusions. These explanatory doctrines have not the appertains more particularly to the faculty of honor. The Church does not discipline the members for breaches of honor, but directs its efforts to a mere matter of sentiment. It can not be shown that these explanatory doctrines and sentimental requirements do not cost the people of this country over five hundred million dollars yearly, and if the system supported at this continuous expense can not admit of adverse disclosures, then the truth lies in such disclosures and the appearation of a knowledge of them is a fraud.

The question of the divinity of Christ is not one of harmless indifference on its negative wide. The Church tiself causes he very evils it professes to correct. I

we must have the money intercepted by the Church. The discipline is the tracepts seven a more serious evil.

The field occupied by The SAPE Side is altogether new, even the subject is an old one, and the book has interested readers to a degree that is flattering in the extreme. The descriptive pamphlet of this book complimentary letters by Andred D white, Lt D, L.H.D., Expresident of Cornell University, Professor Iludson Tuttle, published in The Better Way: Professor O. B. Frothingham, Boston; Judge Henry Booth, Chicago; Chicago Times, Boston Investigator, Christian Register, Open Court, Chicago; Unity, Chicago.

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### Women's Department.

Written for The Better Way.

Why Say They Idly Sleep?

EMMA BOOD TITTLE.

"Thus time has passed and years have fled
Since they laid Willie with the dead,
And millions to their rest have gone
In ripe old age and youth's bright morn;
Yet aweet to be remembered still,
Is Willie sleeping on the hill."

Why not behold him as he is: And not as sleeping on the hill. Benumbed, in youth's high extactes,
To frozen naught'ness, white and still. Indeed it were a saddening thought That all these golden years are lost, And Willie idles, all untaught, Asleep when work is needed most.

Old Nature knows no idle waits ; Her cry is, "Children, march ahead! My servants are the shifting fates Who haunt the lives of quick and dead, No useless furlough give I souls Beneath the gloomy coffin lid : Up and shead! my mandate rolls,
To grasp the fate from mortals hid."

How strange it is, we contradict Our knowledge in our hungry dreams; A state of dwarfage we depict Which most averse to reason seems. It can not be God's better land. Arrested growth will demonstrate; Our darlings wrap in swaddling bands Who should, with years, grow wise and great

No mortal child would parent doom Unto perpetual babyhood, Though sweeter than the fairest flower Which ever in the sunshine stood. We like the prattle of their speech, Their rounded prettiness of form, But if we willed them not to reach Maturity, would but deform.

Arrested growth would trouble breed; A standstill sweetness, sorrow deep, Then why express our selfish greed And say our darlings are asleep?
'Tis better fancy pierce the veil
And watch their growth with happy trust, Than sorrow all and weep and wail Above their dear abandoned dust,

#### Written for The Better Way. THE WOMAN-QUESTION IN A NUT-SHELL.

They Both Took Hold. "Let me carry your pail, my dear, Brimming over with water?" "No! I'll take hold, and you take hold," Answered the farmer's daughter,

And she would have her own sweet way. As her merry eyes grew brighter; So she took hold, and he took hold, And it made the burden lighter.

And every day the burden seemed Lighter by being divided; For he took hold, and she took hold By the self-same spirit guided, Till by and by they learned to love

Aud each trust in the other; Till she for him, one twilight dim. Left father and left mother.

When storm and sunthine mingled, they Would seldom trouble borrow, And when it came they met the same With bright hopes of to-morrow.

And now they're at the eve of life, While the western skies grow brighter For she took hold, and he took hold, And it made the burden lighter,

The authorship of the above simple poem is to us unknown, but it strikes the key-note of political and social re-

The sum total of the advancement and happiness of the race, lies in the recognition and practical acceptance of the universal brotherhood of man. In the loving helpfulness one of the other-the taking hold together in all the walks of life, each regarding the interests of his fellow as identical with his own. Mere theorizing does not accomplish the work, though we have enough and to spare of that commodity. What we want is an actual demonstration of the efficacy of the principle, not only in an external and temporal sense, but in the more vi- the more excellent way. It is not by tal realm of the spirit-the giving of a the use of the ballot alone that we shall term a material sense, but those who are morally unfortunate and afflicted with that worst of all poverty, the pover-

ty of the spirit. It is not woman's rights or men's rights considered separately from each other that we would associate, but the individual liberty and best good of the people collectively. It was said of one of old, "It is not good for man to be alone," and accepting the term man in its generic sense, applying it equally to man and woman, we would fully agree with the aphorism of the ancient philosopher.

If we take nature, for our teacher, we must believe that the positive and negative-male and female-is inseparable and indispensable to perfect formations in every department of existence, animate and inanimate. The principle of sex has come to be recognized by all acientists to be universal. Inhering in the formation of the crystal and diamond that gleams upon the bosom of mountain and cave, in the flower that draws sustenance from the earth, in the grain and fruit that contribute to the sustenance of man, and in every creature that peoples the earth. If then, the principle of sex is so deep as to be indispensable in the lower formations, it must be essential in a higher degree in the crowning expressions of soul, in the diviner order of uses which inhere in beings who are ordained to an immortal career, beginning with the individual and extending outward to the house, the neighborhood,

the State, the nation. It has been said that "Home without a mother is a failure," which is a truth, and as homes are factors of nations, nations must embody the character of the homes therein, and woman must be equally essential in each.

ment of life, is not a perfect character. intelligent answer from them. I once What a heaven on earth!

In the home, in the school, in the nation their interests are identical and there can be no perfect education, no perfect home, no perfect government except On our way home I asked her about her those in which woman is co-equal with man. No speaker, writer, or artist-no cited, she said, "Darn your Christ!" As noble man ever did his best without the refining and inspiring influence of woman. No woman can reach the aummit of intellectual power without competi- please. tion with the brain of man. There can not be a rounding-out of the perfect sphere, except by a complete union of the hemispheres. It is the non-recognition of this principle in the special department of governmental affairs that has perverted our moral, industrial, political, and social methods, and caused woman to sink into apparent mental weakness and littleness in the eyes of the world.

The man of the world in the past, and chairs and sofa which they did not like. to a great extent in the present, did not As she did not obey them, they threatlook upon woman as a being with whom ened to burn it. Still not obeying, she he should deal fairly, openly, and upon returned from a visit to Brooklyn one equal footing; but he endeavored, and day to find that there had been a fire in usually succeeded, in hiding his selfish purposes behind a screen of flowery eulogies upon the attractions of the socalled weaker and gentler sex, and in the able, I could not settle in my mind that guise of protector and admirer, many a woman, ignorant of the power of her tell many accounts she gave me of her own self-hood, has been drawn into the having independent writing and oil gossamer web of his pretense and, like paintings. I have asked some of the the fly in the web of the spider, found herself in a living tomb, so far as her all this? They say it is possible that and action were concerned. She has clung to man for support, protection, love, and guidance--psychologized into mental supineness by those "lords of woman's appropriate employment was cooking, washing dishes, mending old the oak and the ivy was oft quoted and make the discovery of the lizzards, worms, and bugs that were swarming beneath it in the form of selfishness, passion, and hypocrisy.

But as the race has advanced in civilization and enlightenment, woman has grown in self-appreciation and self-reliauce, and man to a recognition of the same and to a degree of self-respect, integrity, and morality proportionate to that recognition. The sentiment of womau's equality with man bursts forth principle that is pressing for full fruition the world over, is that it shall realize the full participation of woman in the political, religious, and social affairs of the race. All spiritually unfolded, justice-loving people do at this day and hour recognize, bless, and love the Mother-God as well as the Father God, and believe in the equal and alienable rights of all their children, regardless of cookery. sex, race, or color. To them the subject is no longer a theory. Each brain has worked in his or her own way, and upon special ideas and methods of discovery until they have arrived at the bottom of analysis and unanimously proclaim the adds this calculation: I gave a sevenreligion of universal brotherhood, Our banner is unfurled and we are "taking hold together" for one common purpose -the elevation and betterment of hu-

The world can not be purged of the each for our commencement dinner of many wrongs existing therein, until four courses a month ago! every individual, regardless of sex or race, has equal opportunities for culture and are enabled through their unfolded Atkinson, but he is making approaches wisdom, not only to use the ballot intelgently and for good, but every faculty of their being as well-until every man, woman, and child has not only equal rights to life, liberty, and the pursuit of happiness, but are equally accountable and responsible for their acts—are equally praiseworthy or blameworthy and are abreast in their efforts toward self-purification and advancement in all that is good, pure, and true, and thoughts of love and deeds of kindness unite all hearts as one family. Yours for truth, INVESTIGATIO.

#### MADAME BLAVATSKY.

To the Editor of The Better Wa The article of Mrs. Wolff in a recent issue of your paper has succinctly stated facts in regard to this much talked about woman. I knew her at the same time as did Mrs. Wolff, and all she has said about her is strictly true. I lived in the house with her at 23 Irving Place, New York City. It was while here that she made the acquaintance of Col. Olcutt. He had done well in writing the book called "People of Another World," and the Spiritualists accepted it as another proof of their cause. But soon after he fell in with Madame Blavatsky. She seemed to control his brain and make him think they were not spirits after all, as they chose to call them. Madame Blavatsky was often in my room, and together we sat at the table where raps of all kinds, loud and soft, would come.

went with her to a meeting held in New York City where Mr. Swackhammer, a Christian Spiritualist, was the leader ideas of Christ. Apparently much exshe said nothing further on the subject, I leave your readers and her friends to put what interpretation upon it they

The raps were the only kind of mani festation I ever saw from her, although one night I occupied the bed with her and kept awake most of the time expecting to see some wonderful thing occur. All was quiet-no astral appeared. She related to me this story: "She said previously to her living in the house she had furnished apartments, of her own funiture, and that the spirits had ordered her to send away some green-covered her rooms and only the green things were destroyed, nothing else being touched. The statement was so remarkshe was telling me the truth. I could leading Theosophists what they make of own self-hood and freedom of thought these things did occur, but we, the The osophists, have a different way of accounting for them than you Spiritualists! Well, do they? But as yet their explanations are not, to my mind, either creation" who believed emphatically that Theosophical or philosophical. I have no doubt that Madame Blavatsky knew all about art-magic, and this added to clothes, rocking the cradle, waiting upon by some phases of mediumship, with a him, and contributing to his comfort and shrewd intellect, helped her to psycholamusement generally. The allegory of ogize all such as were negative to her. I have seen her in spirit in the presence she had not the power to disengage the of one of our good mediums, Mrs. Best, delicate tendrils that wound so blindly and she caused a flower to come into the and helplessly around the grant oak, and lap of the medium, proving to all present that she is not above adding evidence to

the cause of Spiritualism.

DR. SARA E. HERVEY.

#### THE WASTE OF THE HOUSE-

Mr Edward Atkinson, if not exactly making two blades of grass grow where one grew before, like Dr. Johnson's typical benefactor, is trying hard to make \$1 in food preparation do the work of \$2, which would be a great deal better. He declares in a recent publication with earnest acclaim from the heart of the cost of food material absorbs half the entire thinking world, and the one of the income of nine-tenths of our people; the waste of food exceeds cost of all the cloth made in our factories; and that we consume a pound of coal for every pound of food that is cooked for our breaktast and dinner tables. We cook in the United States, he says, at least \$3,000,000,000 worth of meat, fish, grain, and vegetables in a year, and of that sum we lose \$1,000,000,000 by bad

Being a light eater, and subsisting on \$1 a week for food alone, Mr. Atkinson prefers the oil or gas stove to the ponderous "range" or "cook-stove," which he thinks an invention of Satan. He course dinner to my whist club friends, including oranges and coffee, which cost 13 cents each for the food material. I gave a dinner of four courses, soup, man kind. But there is much to be fish, meat, and vegetables, and much done before all can discover and walk in with molasses for desert, to nine of the poorer students at Harvard who want to economize: there were also three others: helping hand not only to those who are become a free and happy people, though each had a pound and a half of strong poor in purse and unfortunate in what that is an instrument of superlative food, and the cost of twelve was 61 cents. And yet the authorities made us pay \$1

> The miracle of the five loaves and two small fishes is not repeated yet by Mr. towards it. He says, and no doubt very truly, that a laborer whose wife knows how to choose meat as well as to cook it, can live on \$1 a week, and much better than the average man fares, though this would compel her to buy the poorer kinds of beef. But for \$2 a week the laboring man can buy the best always, excepting canvass-back ducks and tenderloin beef ; and that, in Boston, a hardworking man can live well for 20 cents a day, and a woman at 1314 cents. I have no doubt of this, for I know a family which lives better than most persons, so far as food goes, for \$1.11 a weak, cooking included. But this requires great care and intelligence in buying and preparing the food,-Boston Advertiser.

#### STRAY THOUGHTS

The alphabet to right guidance, whether for a spiritual or material effect, is how to distinguish the admonitions of the spirit from that of the mortal.

Knowledge is what we take in-acquire. Wisdom is the understanding of that knowledge-its application.-Sidney Dean.

The conscious innocence of the guiltless man is the innate joy that upholds him in the face of the gravest charges. Many delight in the consciousness of such charges, as it adds a secret joy in but elementary beings or astral shells, the form of having something to their credit in spirit. Love is the underlying principle to this state of mind, and makes the owner independent and selfcentered enough to become impervious She would say, "What are you? devils, even to criticism, ridicule, contempt, Man or woman alone, in any depart- Diakkas, or what?" Never trying to get an slauder, and finally to injustice itself.

Boston - Dwight Hall,514 Tremontairest, oppo-ite Beckeley - Apiritual meetings at 117 and 7:30. Irs. Dr. Heath, conductor. Offics, Hotel Simonds

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Hrockiya. N. N.—The Brooklyn Progressive statinal Conference meet at Bradbury Bull 29 Fulton street, every saturday evening at a o'clock. President, Sam. B. Bogart.

Spiritual meetlogs at Bradbury Hall every Sanday evening at 80 clock. S. S. (hordon, Fresident The tadios' Home Auxiliary meetsevery Friday sternoon and the Frident Burdbury Hall. Mrs. The Independent Cub meets avery Friday evening at 80 clock at Budbury Hall, 29 Fulton street, where all are welcomed. Builet Coms. VicePres. Children's Lycam, meets savery Friday evening at 80 clock at Budbury Hall, 29 Fulton street. The First BrooklyD-Seclety of spiritualists holds services every sunday morning at 19 3, evening at 7.45, at Conservatory Hall, corner Fulton street and Bedford avenue. W. J. Rand, seey.

Buffalo, N. Y.—The First Spiritual Society meets every Sanday in A. O. U. W. Hall, corner Court and Main streets, at 231 and 7,30 p. m. Wim-F. Pheller, president, H. Enton, secretary, 233 Franklin street.

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4 incliment, O. The Psychic Research Society means every Sunday afternoon at Dougloss
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Chilengo, III.- P. O. S. A. Hull, corner of Washington boulevard and Ogden avenue, Mos. Cora. L. ion bouldward and Ogden assume, Mes. Cora L. Richmond, siegker, at 10, 5 a. m and 7 45 pm., he Prophe's Spiritual Society, maler the super-lon of Mr. Jouffer, will hold services at Rick-ser's Hall, 41 South Peorla at 1, at 2, 5 n m, eryless each Sunday at 230 and 7,50 p m at 631 at Lake at ... A. H. Williams, president, he First Spiritual Culture Society of Chicego 1 hold a meeting at 2,30 pm in the hall 1 North

Ada st. The Philosophical Spiritual Society meets at Ar-lington Hall, ludiana ave, and Thirty-first st., st 10.4 a.m.
The First South Side Spiritual Society will hold sprvices at 77 Th rly first street, at 2.20 p.m.

Chelsen, Mass. - The spiritual Ladies' Aid hold meetings in Pitgrim Hall, Hawthorn street, af er-noon and evening of the flist and third Tuesday: noon and evening of the first and third Tuesd of every month. Mrs. L. M. Dodge, secretary.

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Dayton, O. - The First spiritualist society meet every son day in Grand Army Rail, 20 and 27 N. Main street, at 10 20 are no and 750 pm. Good speak-ers, reads free, Wm. E. E. Kates, accretary, 120 West Fourth street.

Detroit, Mich.—The People's Progressive Sufrual society mets every sunday at 10,30a m and 7.3a p.m., at 90 Mismi ave.

pm, at 36 Minut ave.

Grand Rapida, Hielt. - The Union Society
mosts overy Sunday evening at 7.30 to Kennedy a meets every Sunday evening at 100 in SSSI meet every Hall.

The Progressive Spiritualists Society meet every Sunday at 10.30 n.m. and 7.30 p.m. at Elks Hall, 48 N. Ionia street. Also on Thussiny night at 2.30 Mrs. E. F. Josselyn, free.

Haverhill, Mass.—The Mediums' Order of Beneficing meets every Friday evening to com-it, Titton Building, 6 Meritmack attect. All are welcome.

Indiampolis, 1sed. The Ministr Hall Association of Spiritualists meet every sunday at Mansur Hall, corner East Washington and Alabama streets, at 3 and 7-5 pm.

The Indiampolis Association of Spiritualists meets every Sunday morning at 10:39 and in the evening at 7:45, at Lorraine Hall, cor Washington and Tennessee streets.

Louisville, Hy.—The First spiritualist church meet suiday at 11 a m. 3 and 7 p m. at Mt Euclid Hall, West Jefferson street above seventh.

Liberal, Mo.—The Spiritual Science Associa-tion meet every Sunday evening at 7:39 and or Wednesday night; Ladles' Aid overy Saturday afternoon.

Los Augeles, Cal.—The Los Augeles Spiritual Society modes insettings Sunday afternoon indexe-nting in C. A. R. Holf, 600; S. Sp. ing street. Al-fred R. Street, president, H. C. O Bieness, see'y.

Minneapolis, Minn.—The First Spiritual Society hold services every Sunday norming and evening at old Fellows but, I and I Washington.
The Washington Union Spiritual Society hold services Sunday morning and evening at 20 2nd avenue, south.
Minneapolis Progressive spiritualists meet every Sunday evening at 220 ad determined to the Minneapolis Progressive spiritualists meet every Sunday evening at 220 at 621 Hemitpin avenue. Lecture and tests. Miss A. A. Judson, Pres.

Milwaukee, Win.-Liberal Club meet every unday evening at 216 Grand avenue.

National City, Cal.—The First Spiritual Society of Nathana meets at Giffill Hall, corner of Fifth Avenue and Eighteenth street, at 10 30 Sunday meralus and Lusday versings at 7.20. Lyccum 9.20 Sunday mornings. Mr. Herbert R. Himok, pres d-nt; Mrs. Mary I. Dinock, secretary; Mr. P. Giffilth, conductor of L) coun.

New York City.—The First Society of Spir-dualists convenes every Sunday at Carnegle Musize that himself, street in 270 served, at 16.3 a min 571 served, provided the 16.3 a min 571 served, at 16.3 a min 571 served spiritual Moeting every Smiday evening at Mis. Morrell's pariot, 131 lextugion avenue. Mediums' meeting Tuesday at 8 p. in. The New York Psychical Society meets every Westersday evening at 114 W. 16th 81. Speakers and mediums always present. The public invited. J. H. Snipes president, 25 fitoudway.

The Society of Fitural spiritualists meets every sunday at Knickeebockee Conservatory, 44 west 1th street at the latent spiritualists. The spiritualists in the fitour present of the fiture spiritualists. The public and at 16 psycholar questions. Mr. L. W. Fistcher and other prominent speakers will appear at each vession.

Areanum 11a1, 57 West Twenty-fith street, N. E. corner Synth Avenue, Spiritual services beit every Sanday at 3 and 5 p. in.

New Orleans, La. - The New Orleans Associa-don of Spirinalist meet at their ball 50 Camp dreet, every sunday ovening at 720, J.W. Allen-freshout.

Previous, Carl.—The Mission Spiritualists meet every counts at Sative Sons' Hall, 918 Washington street, at 2 and 7.30 p. m.

Omnica, Neb.—First Society of Progressive Spirituasists of Omnica builds meeting every Sunday at 2 p. m., at Massibon Hall, corner Twenty, Bittle Avenue and Coming sive 1. Mrs. Julia E. Montgomery, president; Geo. O. Richardson, secretary.

Mon'gomery, pressures, stream, printed plants, Pa., The First Association of spintualists meet every Standay at 19:30 in the morning and 7:30 in the reveiling at the corner of Eighth and Spring Garden. Joseph Wood, Fres. Reystone spiritual Conference meets every Sunday afternoon at 230 at the not the stream of the Manuscript Garden as. J. S. thousbothem, Pres. The Second Association of Spiritualists meet at heir charch on Thompson street below Front every Sunday 230 p. m. Conference and Lycenin Win About secretary.

Fourth Association of Spiritualists meets over; Sunday 230 p. m. Spiritualists meets over; Sanday 240 p. Fourth Association of Spiritualists
Sunday exenting at 730 at Keystone
and Girard ave. Mrs. M. Re Pittsburg, S'n, - The First Spiritualist Church

Pearla, 111. The Pearla Progressive Association and exery sunday evening at 730, at Pulot 11.

than a relarisery bunday eventor at 730, at 130 Hall, corner Main and Madiana atreets. Il. Nick, president, Dr. C. T. H. Benton, accretary

Banta Crus, Cal.—The Unity Spiritual Society holds meetings every Sunday at Its. m. son s p m. at Beutah Hall rover S nia Crus Co. Hanks Pacific Avenue. Sociable every Wednesday eve ning. ning.

Ball Ember (1977, - Progressive Spiritualists bester) meets every aunday evening at 7.30 at the Femple of Honor Hall, Main street.

86. Emnia, Mo.-Ephical apiritual association meet at the half corner darrison are and Olive'st. Nunday at 2 20 and 7,20 p.m. Ladles' Aid every Friday afternoon at 1,30. Washington, D. C. The First National Association of Spiritualists meets in Grand Army Hall, 1412 Pennstivanta syculps every Sonday, from October (III June, at 11 was m and 7.30 p. m. Lyceum at 10 a. m. 460f A. Hall, secretary.

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TOPICS OF THE TIME. CHARLES CROMWELL.

There are prospective gleams from some quarters that, if permitted to grow, recognition of the truths of Spiritualism in Church quarters than has heretofore brethren to dwell together in unity." been had. Perhaps not a wider recogbut an open and frank acknowl lient of the truth of its fundamental claims. One bright ray is the paper of Rev. Henry Kendall, a Congregational view." He admits that he has for rs patiently collected and studied the ence of the phenomena known as ern Spiritualism. In reply to the se that the ultimate verdict not of the Society for Psychical Research, but of intelligent men generally, shall be that in a considerable proportion of instances the strange sight seen and sounds heard, which have been the subject of investigation, have an objective reality and demonstrate the activity of what is ordinarily termed the supernatural within the sphere of human observation-how do the facts compare with the statement of Scripture on the man a vote, and like a good American of fers, so I will give an outline of the same subject? The following grounds are set forth:

I. First, it will have to be admitted that there is an invisible sphere peopled with der. But he sees also, that experience is intelligent life, and that there are spirit- their only teacher. His belief in progual beings who are ordinarily unseen to ress is nearly as firm as his belief in us, but who have power to manifest Providence, and ought logically to be themselves to living men, and from time to time do this.

Second, if the judgment finally pronounced shall be affirmative, it will have been scientifically demonstrated that there is a spirit in man capable of separation from the body, and of existence independent of it, and that this spirit which is the real man, does actually survive the body's dissolution with augmented power.

Third. Strong evidence is afforded by psychical phenomena, not only that spirits of men survive the dissolution of the body, but that there are among them prime distinctions of good and evil, happy and unhappy. It is shown in many cases that the disposition, whether kind or malign, displayed in this life, has been projected into the next.

Fourth. There are several strange and striking details connected with supermatural appearances as recorded in Scripture, abundantly confirmed by facts we are now receiving through psychical research.

II. The power of foreseeing future events is one the psychical research shows to be frequently exercised, both by persons still living in the body, and by departed spirits.

III. The proof of telepathy is pretty satisfactory, and a moment's reflection may serve to show the significance of it in reference to some of the most important aspects of religion. For it is the law which affirms the possibility of one mind influencing another, irrespective of distance and apart from sensory or gans. Christian experience has its own evidences of the reality of these higher influences, independent of scientific discoveries. But the law of telepathy, so far as it goes, harmonizes with the transcendal teachings of religion, and removes the objection that there is nothing in ordinary experience to support the idea that mind can touch mind, and spirit answer to spirit without any physical means of communication between them. It is shown that they can and do influence one another without this medium in common life, and a presumption arises that will do the same in the spirit-

ual life and religious experiences.

In Mr. Gladstone's recent speech on "Labor Conditious" he said that idle wealth was far worse than heavy labor. The laborer has a legitimate place in ·God's creation, but no place had been appointed for the idle wealthy man. To Mr. Gladstone's mind there was no cause for alarm as to the future of the workingman. He did not believe that there would be a permanent fight between capital and labor, because he believed in the good sense and good feeling of both parties. The problem could be solved, not by magic or mathematics. but by a sound civil, secular, and Christian feeling and respect for mutual rights. Only within a few years had the labor party become strong. The system of profit-sharing was extremely attractive as an adjustment, but then came the question how it was to be adjusted in those years in which there was a loss instead of a profit. Doubtless strikes helped the workers' cause, but he thought all would agree that they were adapted only to what he might call a rude state of industry. Much might be duction toward a solution of the pro-

cause this would give the lab-OTET TO me position and feeling as the capita. Morkers were no more exempt from infirmity than other men. and the intoxication of the power they had won might bewilder them as it bewildered others; yet he had a sufficient belief in the character of his countrymen to hold the conviction that these errors would correct themselves. In an eloquent peroration, Mr. Gladatone appealed to employers to give to workers, besides an increase in wages and de-

to the heart and conscience as well as to the appetite and ambition for a solution of these difficulties-above all, to look to the Providence that shapes our ends, and how good and pleasant a thing is for

To which Mr. Smalley replies that Mr. Gladstone's speech on labor at the sompworks near Bromborough Pool was in a vein of sweet reasonableness only too linister, in the "Methodist Quarterly here and there a reckless phase, a speech John Burns, or perchance Mr. Howells. world is coming to an and, or society is piness. going to be overturued, because employers and workmen do not always get on well together. He believes the relations between capital and labor are bethis economical. He talked like a great ever, I desire to pay my tribute to gendemocrat of the wisdom of giving every uine psychical marvels as occasion ofsurrounding the franchise with safe. history of its production in the words guards. Without them he sees how his of a highly valued friend. raw English democracy is sure to blunequally complete.

An American diploma of medicine does not entitle its possessor to call himself an M. D. in England. If he does, he may be prosecuted. A doctor has actual ly been prosecuted for this offense and convicted, and upon the application to squash the convinction, the Lord Chief Justice of England expressed the opinion that within the meaning of the law of England our countrynam falsely represented himself as an M. D., having "only an American degree," said Lord Coleridge. His appeal was dismissed, and he will now have the pleasure of paying \$100 for using in England a title to which he had a legal right in America.

An excellent plan has lately been urged by President Harrison that will remedy some of the evils prevalent in the elements that are covered by the terms faithfulness' and 'efficiency,' and a rating made showing the relative merits of is a beautiful painting, which I think the clerks in each class, this rating to be would take an ordinary artist from three to seven hours to work up. Another peculiar thing, Mr. Whyte knows regarded as a test of merit in making promotions. In some of the departments this suggestion has been acted upon, in part at least, and he now directs an efficiency record of all persons within the classified service, with a view of placing promotions wholly upon the basis of merit. It is intended to make provision for carrying into effect the stipulation of the Civil Service law in relation to promotion in the classified ser-

To that end the rule requiring compulsory examination has been rescinded. In his opinion the examination for promotion of those who present themselves should be chiefly, if not wholly, upon reau or department to which they belong, and the record of efficiency made hands flat upo by them during their previous service. He thinks the records of efficiency, kept from day to day, should be open to the inspection of the clerks.

Bishop Brooks in his address to a candidate for ordination the other day thus describes the spirit that should animate the minister: "The true mother loves her son and loves the truth; as a result the child is educated in the right manner. The disciples loved Christ, and they loves the men around them; consequently their work among them was crowned with success. If you would teach a man a duty or a truth which he should know, you must have this double love. To comfort a man in grief you must have one hand on the strong rock of absolute truth and the other on the trembling, afflicted soul. Kindness without truth is not kind: truth without kindness is not true."

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W. P. HEATH

I do not use the term education in its popular sense, but rather as an understanding of natural law. Ignorance is the mother of sin, and following sin oped from co-operative distribution and comes ill-health and all sorts of human misery. The ordinary comprehension of to communicate deserves your attention, it the forgiveness of sin is a terrible misconception. Does God forgive sin? Certainly, but not till a just punishment has been meted out in all cases. God is not a weather vane to turn to suit every changing breeze. If one were to ask me "What is God?" I know of no better answer to make than this: "Natural law." Or "What is sin?" I would say "sin is any act in opposition to this law." To learn that we can not sin and escape punishment, is the fundamental principle of education. Let this lesson be osophy from it, may do so outside of the circle

Teach the children to observe the workings of the great unchangeable powers.

Teach them that if they desire to find health and happiness they must conform to nature's laws. They will steer clear of dangerous pitfall if they are made acquainted with their real character. The boy ou the street corner with a cigarette between his lips is not the boy who fully realizes the inevitable consequences of the habit into which he is falling. The boy taking his first glass of liquor does not fully comprehend his danger; if he did he would shun it as a viper. The young lady punching her form into a waspshabpe can not clearly foresee the misery she is bringing upon herself and upon generations unborn. These are only a few of our crooked ways which never take us toward the goal of human happiness.

A MARVELOUS PHENOMENON.

W. J. COLVILLE.

I desire to state that I am in possession of a painting procured in so wona brotherhood of man and man; 'to look Teach the children to observe the workwill be prophetic of the dawn of a wider to recollect the sacred words: "Behold, of dangerous pitfall if they are made acrare with him in these days. It was, with fully comprehend his danger; if he did, worthy of his other and belter self. His lady pluching her form into a waspsentence about the idle rich might have shape can not clearly foresee the misery have come from Count Tolstoi, or Mr. she is bringing upon herself and upon ion. What good is it? he says, that But he was in most points both careful few of our crooked ways which never and cheerful. He does not think the take us toward the goal of human hap-

sion of a painting procured in so wonter. A remarkable view for a man of derful a manner that I almost hesitate eighty-two to take. Mr. Gladstone's po. to tax the credulity of my readers by litical advice to labor was as sound as offering bare facts concerning it. How-

> Concerning the above, I have received the following testimony from a distinguished gentleman, who is both a scholarly and critical observer.

"You ask me about Mr. Whyte's painting seauces. I must say they are truly remarkable and very mystifying. I have attended several, and each time was more and more mystified. I have seen him quite prostrated and have advised him not to give any more, but he soon gets over his fatigue, and says he feels

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| Elsie Ainsie, a victim of Social Wrong, by Caroline Lee Hentz. Sarah L. McCracken scribe. pp. 108. Price 25 cents; postage, 2 cents. gets over his fatigue, and says he feels no bad effects if the circle is harmonious, but he is very particular whom he admits to his circles. He has sometimes refused me admittance, telling me he did not feel in harmony with me at the time. I have been in circles of his when a clean slate would be given to some one of the circle to hold over his head, and in less than three minutes a well finished picture would be painted in realistic colors.

Dead."

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A Sprague's Experiences in the spheres, 201 Tree and Serpent. Worship. Price 16 cents Stamps positively refused in payment for any of the above books. on the slate. A peculiar circumstance is that many of the scenes are recognized. On one occasion, while present, the head of a friend was painted on a slate. I have often asked Mr. Whyte to explain civil service. He has suggested to the to me how he gets the pictures, but he heads of the executive department that seems quite unable to explain anything they consider whether a record might about them. All I can say is, as a rule I not be kept in each bureau of all those and very suspicious, but in Mr. Whyte's seauces there is no room for doubt, as any one can hold the slate, and if there is harmony in two to four minutes there nothing about painting.

DONALD FARQUHARSON."

The gentlemen who bears the above that in all departments a plan be at once destinony is an Englishman of high devised and put in operation for keeping rank now traveling in America.—Pro-

> TO FORM SPIRIT-CIRCLES. As opinions vary somewhat on this subject-largely due to individual experience in the matter-we herewith suggest a plan that might be temporarily adopted, and leave it to the experimenters to make changes as they intuitive ly feel inclined or impressed to do.

> A circle of four, six, or eight persons, half of whom should be either females or persons of a negative temperament is a sale or promising number to begin with, and the nearer related the better.

For table-manifestations, which is the alphabet to Spiritualism, sit positive and negative alternately, secure against disturbance, in sub their knowledge of the work of the bu- dued light, and in comfortable and unconstrained positions, round an uncovered table of convenient size. Place the palms of the

Do not concentrate attention too fixedly on the expected manifestation. Engage in cheerful but not frivolous conversation. If conver sation flags, music is a great help, if it be agree able to all, and not of a kind to irritate the sen sitive car. Patience is essential, and it may be necessary to meet ten or twelve times at short intervals before anything occurs. If after such a trial you still fail, form a fresh circle. Guess at the reason of your failure, climbrate, the inharmonlous elements, and introduce others. An hour should be the limit of an unsuccessful

If the table moves, let your pressure be so gentle on its surface that you are sure you are not niding lis motions.

When you think that the time has come, le some one take command of the circle and act as spokesman. Explain to the unseen Intelligence that an agreed code of signals is desir able, and ask that a tilt may be given as the alphabet is slowly repeated at the several let ters which form the word that the Intelligence wishes to speli. It is convenient to use a sin gle tilt for No, three for Yes and two to express doubt or uncertainty.

When a satisfactory communication has been

established, ask if you are rightly placed, and if not, what order you should take. After this ask who the intelligence purports to be, and

which of the company is the medium.

The signals may take the form of raps. If so use the same code of signals, and ask, as the raps become clear, that they be made on the table, or in a part of the room, where they are demonstrably not produced by any natural means but avoid any vexations imposition o restriction on free communication. Let the Intelligence use its own means; If the attempt probably has something to s y to you, and will resent being hampered by useless interference It rests greatly with the sitters to make the manifestations elevating or frivolous.

If there is power in the circle for higher manifestations, such as trance, state-writing or materialization, it will be announced by the apirits in attendance. It is best to let this an nouncement come spontaneously; and neither ask too many questions concerning self, nor ask two questions in one. They confuse and bring forth conflicting replies and erroneous ones. And always remember that the investigation of the spiritual phenomena is a science Those who desire to deduce a religion or phil Therefore leave out all individual opinion durcrease in hours, a sense of common feelwell learned, and all needed reforms will ing the investigation, and simply study the ing with their employers; to establish follow as naturally as day follows night. L'ARADAY'S PAMPHLETS.

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GOING BACKWARD

It is interesting to take up name odd here should not have here here have believe equinious entertained by our grandparanse harring church and all was on how branch draw writed have unde halfd were wed to measured vilanears this rate suchitars in at hims dies cule is held in check by the thought that perhaps the near thenre may in like MORNINGS COMMISSISSION AS ON ONE WELLOW-My and the same

I'M KE'NA THENEINK' MA MIN. WA. 18on in meralensi of a prirary because on speak who was possible taken a sad nimine . Some which we made a thousand became will come upon the tipe beautismin. give of trever of stant plants to revert to origthat firms. Thus the breeder, after Remarks out to breatest the battle of a beenly is charmed to and the orthorough withe best with the traits of the early forming landnum of longing. April bounds organ para opiginan apo bontake of the cruel and lawives qualities of numbers and the their spirit in the last. The fiver of heredity will search itself. Francias tabasesses pix baseaus compissione

aleas. They are one illustrations of this mounterful afficient of the force of beredity to bold back the canant tendency. The Rev. C. A. A. Taylor, D. D. will be eliminated. they spileters laimand tha lancitudes of the Fiville-African Metholist hims committee and general president reverts so the back that his own is typiour good pilgrim sires understood it. all. The little says the world was created in six days and it means that or nothing. If it does not, why make it a crime to work on the day God rested. mentione with his week's work? Dr. Taylor is a graduate of the French

Academy of Philosophical and Secred Litersture and has studied in hurope and America, and yet with all the light and knowledge poured on his mind by the culture of this age, by holding fast is a poor man, and he got hurt so he to the Kible, he has come to the conclusion that: "Hell, or hades, or gehenua, or sheet, or the internet or whatever you want to call it, is a lake of fire and brimstone, exactly at sea level, and hathe cubic contents of \$22,500,000 miles." This hell he locates in the earth and says that it is often and everywhere spoken of in the Rible as being a lake of fire and brimstone, and if it is not, why should the libble say it is? You notice where the Rible says that when Christ was three days in hell he litted up his eves. How could be look up if he was not already down?"

This is attention and faith worthy of Talmage. The tabernacle clown would have made the statement with rhetoric more lurid, but would hold to the literal text and interpretation.

A little knowledge is a dangerous thing and the matter of science the ordinary theologian gathers from newspapers and reviews and the forlorn textbanks of the theological college. When the philosophy and acience of Spiritualism made to pull in harness with dogmas reminds one of a nobly born slave chained in his degredation to a pre-deluvian donkey. As for the distinction of the word, God has cunningly devised a plan by which man himself shall spring the trap which will burst things to eternal nothingness.

In obedience to God's mandate man is gradually emptying out this interior by sinking oil wells, natural was wells, and coal mines. Besides this, volcanoes are gradually preparing a place for the unregenerate who persist in disobering divine law.

The Holy Book says that at the coming of the judgment the earth will be rolled together as a scroll and burned ted with an unquenchable fire. This means that the interior will be so emptied out that the crust will break in and the frietion caused by molecular disentegration will create the heat which will consume the world and leave only the lake of fire The good will escape by being called to beaven.

It is consoling to think that as the gas and oil flow out, there is more room for damned souls in the interior sea of "molten brimstone." Dr. Taylor does not inform us how the last get into the "interior," but presumably through the volcanos. If that be so, there must be a vast current, a stream like a mighty Amason flowing down the red-hot throats of every crater on the earth.

What are the spirits doing there Constantly burning, yet never consumed? All the dead to the time of Christ, all nations who are not Christian, trial bottle free to Fit cases, send to Ut. Kiline 1,322,222,022 against quayran,024, and of qui Arch Street, Philadelphia, Pa the latter, not one in ten saved, all this countless host to suffer forever for being land doing exactly as the Creator into try his hand on heaven according to ment of hell aught to be unspeakably of a quarterly subscription.

as compression for infinit misoris. What the they the They range themselves in rows behind the "Whitesa." and sing on golden harps the praise of that forever.

I do not like the place. It would be a real belt to me. Notable there but the greate greaties. All the sages philine. phere accentists, thinkers in the clauses. while growe or clink Smitten stand at the rain han of the spinors pix speak houses emt with the force he should "Justice to

ni ilmit mein blucen marietalmim eterti'in be titled anish was like all anishes when alventure that impelled my ancestor. House Huckeyn, he navigate attance acres and I would get out or the narrow comtimes and steer a straight course to the center of the brimstone sea where at least I could have the consolation that my sufferings were equal to these of

Dr. Parker has mistaken his calling. It of more bed-more galow trees willings would have been well with him had be fired a century ages Perhaps be did and has just awoke. He has been shelved Missey from is winswails your ce Those beliefs are dead, and only the preschers rehard the wil theologies chosts camer breeds stalk in the minds It is more difficult to outgrow a belief than a taint of blood, yet both can and

#### TESTIMONIAL.

SHERIDAN, MICH., Feb 18 1801. Dr. A. R. Dobown, Dear Sir :- I feed it my date to write and tell you what you nor of some left I am not such beaut a lissoft source deposit see it has aish or a winged saurian, whose petri- two years ago this month, and I took hed homes we meet in the depths of the three months' treatment. I had been earth's crust, were to be re-unimated and sick one year when I commenced taking come to the surface, and with sawning your remedies; had been treated by mouth of servate teeth and depring but how devices, and had tried many patent like wings confront us with nightmare medicines without any benefit, and a risions of nature's early ethoric. Dr. Briend happened to hand me one of your Tarker takes the lithe literally, just as circulars, and I wrote to you for help It will be two years the 15th day of next and as it ought to be taken if believed at May since I took the last dose of your medicine, and I have done all my work since, and call myself a well woman. It is a great surprise to every one around here that I got well; they all said I must die, the doctors said I could not live.

> that I am on earth now. I have written a great many letters for other persons to you; I wrote for Mort Rice and you helped him so fast, but he could not work and get money to keep on dectoring. I have tried to help you get patients; you have done me so much good. Yourever faithful friend.

but I thank the Lord and Dr. Debeur

BUIGA HULBERT.

Chicago, III. The tiermans who are interested in Spirituals dolder chieves a boolest process and an incimet for the first time at 3 p m, at 116 Fifth Arenne the former place of the People's Spirit nal Society. December 13th, Peter Knawer moretary, is Seignick Court, is a stanned Spir itualist and a most excellent man. He can be addressed at the above number by these tates ested in the movement. These meetings, we doubt, will prove a grand success.

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lites the weers yen aude. And wish you bratch, and here and mirch

As fits the well min Christman treir. As they the body observance beech, for this good through our cured with But heave on easty pa heave on easty.

THESE CLEARER INFOMETO Buttingh that was a wonderful circum speed that your bushoud mot made, and he tells, in arquiverqui ristitus eaw to

To men of gently will

Mrs. Work w. 122 180. quite on Bulanch it is marrellous that he could down

well when he haded on tired Mrs. Westen Well, I should think be much! esk time, he est up all night thinking what he would say.

Wm. M. Phackeray

heard the betts on Christmas day Their old camelear curves play. tyrus but this but. The words repeat

elf process on routh, good will be men. - Lougettown

The man who has discovered how to make at uticial contata a dellar a tem is bailed as a being When he organizes a big trust to sel it there will probably be a terision of opinion N. V. Kerwiker.

We rive the bolts and we raise the strain. We have no exclands every more And this the tapets twinkle this. And that and fiche and then we go Rack to the same old free again.

Shown Consider

Scene - A distant nickly. Personal Print com, second crow-First Crow hand -I am thirsty. Second Crow- Pixwell. Let us the to you disant quarty.

First Crow What Su's Second Crow. There is a crow-bar there.

It is Obristmas time And up and down Twice bearen and earth, In the glorious grief and solouin mirth. The shining angels climb

The bishop of Christ Church, New Tealand evently set a precedent which the chergy of this country will hardly dare to follow. Think the top show of his new outhedral commercial he had himself hoisted up to the top of the steeply, some as well feet, habited in full can converts, and sitting in the chair in which he cus heisted, read the appropriate titual Ru requiremental and a topological and a space." In mercia but recognition of their weakness he did not invision the dean and consur accompanying

At Christmas play, and make good cheer, you Christman comes but once a year. -Thomas Passet

Visitor to inhabitant of a small village. But surely you must find it very dult here, never Kattink und nanobubatar stom spe bon gnon what's group on in London, for instance Inhabitant - Eh, mon but dinna ye ken that

the hold in Lummon are just as temptant of what is gann on with a to Loudon Judy.

Christians comes , be comes be comes t abrigh with a tain of plants Bullion to the windows givet him fivery mouth delights to name him Schools come driving home to west him West and could, and wind and dark, Make him but the nature mark.

MOUNT AMENDMEN Mingo-I'm going to bring my with around o call on you to night. Winderbre- That a right, but the me a three Iwn's let ber went ber new wentskin clock I don't want my wife to see it just now

Ringo grimly - Why, that's what we are com-

At Peter to montein just arrived from the tion - Come right in. You came at the nick of time. By they are just about to sing "thus

Munician taken aback, but equal to the over nion - tip-excuse me, but I merely culted to ank you to have the kindures to direct me to the other place.

> Hall, Pather Christman, bail to thre' Honored ever shall thou be And the sweets that live bestime, Emilies pleasures wait in thise Who like reasels brave and true titles to Chilatonae homage due

A maximion's tooth ten inches long, sever inches from the crown to the tool, and weigh ing the undirection terpounds, was thund by resupercion in ellube creek, elies, a few days ago

during twombers Mrs. Mary C. Lyman may be addressed at v

Min their Kernolds may be addressed at the

W with street New York Vi. I Montell may be addressed at streembold Mars 101 THERETHOUSE. the Creeks of Enths may be additioned at

Bloom blood Winderstei Mann Makey & Bustoness by addressed at 1217 30 chair street cheespand to entakements

1. Frank Bartes speaks in Grand Kapola Mich , the first three sundays of their piber. Moreon Bull speaks in New Arteur during

December - He can be addressed or camp by tion it brooks may be addressed for because ragagements at it have raice between higher til Mathem there platform test medium, can be addressed at them at this way, but Figuresses.

the Publisher Secretains to authoriting sugaraments to became. Address of Watten Avenue NEW 16's

Mrs. Ada Pope is giving treats and spirit communications Sunday morning and evening quital facampai and funnally at consideration. I R MYSSON STAN

Mrs. Blembeth stranger because and test we draw may be addressed to engagements at :-Piner attent, Munkerson, Mich.

Walter & libbiology speaks at Path Kiver, Mass December toth and sich the may be addressed at a shawmet Arener Boston. Mrs. Nellie S. Baade can be addressed for min

or engagements at color breath street, better,

Wieh , trance and inspirational speaker. From trasupable. If W Buldwin continues to because during becoming the the Spiritual Scientific Science of Liberal Mis, where he may be additioned the

MINIMPERSON Mass & N. Sheets may be addressed Grand ledge. Much P to blue, by he parties wishing to and also pursues and an inclusional planes as Will attend thurstate

Mrs. A. M. Glading is at personal becausing in Washington, 19 C. and will because in Ratti move Mil during lanuary. May be achterased HAN OR PRESIDENCE . PA

Lyman of Howe is engaged to serve in Petteburn. Pa the Sumbound December, and strand Kapula Med , the fire Sundays of January - He a yet thee Ku bedamary

Willard J. Hull may be addressed during Derembre at "1 Frenton Street, Univers Many end will arewer calls for making evening beares in the vicinity of Assisa-Built stab B. Phomas is engaged to because at

Outton, O. Kill December Pelanary and March are open. Currepositioner adjoined likhres nutri inither motive myle it bindge Stivet, would Kapula Mich. Mrs. Anna Chris has been at Pittsburg, Kus

tax for the mouth of November, and serves Kannas City and Jophin for Perember and will go to St. Louis Su January. Address an West Kambulah Street, Chicago, for fature regage wents. Moves Hall finishes his work in New Orleans

in Sunday. December with, He speaks in that Worth, Tex. from January 1st to eith, in State gait Aik lanuary with to rist, in Louisville. Ky January out and and are the in mury that he caused answer either cults in the Seuth at this

Mrs. bla P. A. Whithesk is to be at Weathers Unex, therember with undat Wiscouter, Mass weather and and oth She would like to nake engagements for beforeign with and with atms for March rith, 84th, 27th, and April 3 and of thes. Addition Madison Park Hotel, Serting Street, Boston, Mare

1206 J. Madison Allen continues with the Seserved Springricht, Mr. another mouth. Use M. P. Allen will attend the Kansas State Concention at technica and till several engage ments in long. Their address till fannary will be Spring field, Mo. outer Dr. E. Hovey, Mores termer Arieties or committees in the Auth descring their services will please achieves at INCA NE MINISTER

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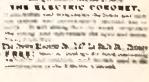
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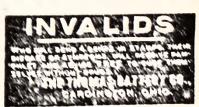
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